

# LINGUISTIC SURVEY OF INDIA.

---

VOL. II.

## MŌN-KHMĒR AND SIAMESE-CHINESE FAMILIES (INCLUDING KHASSI AND TAI).

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Subject to subsequent revision, the following is the proposed list of volumes  
of the Linguistic Survey of India.

- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
  - „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
  - „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Dravido-Munda languages.
- „ V. Indo-Aryan languages, Eastern group.
  - Part I. Bengali and Assamese.
    - „ II. Bihārī and Oriyā.
  - „ VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
  - „ VII. Indo-Aryan languages, Southern group (Marāthī).
  - „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the 'Non-Sanskritic' languages).
  - „ IX. Indo-Aryan languages, Central group.
    - Part I. Western Hindi and Panjabī.
      - „ II. Rājasthāni and Gujarātī.
      - „ III. Himalayan languages.
  - „ X. Eranian family.
  - „ XI. "Gipsy" languages and supplement.



## PREFACE.

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THE present volume deals with those languages of the Mōn-Khmēr and Tai families which fall within the limits of this Survey. The Mōn-Khmēr are the oldest, and the Tai are the latest, of the Indo-Chinese immigrants into India. If we arranged these languages chronologically, the Tai ones should come after the Tibeto-Burman Family. It has, however, been found convenient to put these two short sections together into one volume.



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## THE MŌN-KHMĒR FAMILY.

The languages of this family are nearly all spoken in Further India, and thus do not fall within the limits of the present Survey. The home of one important member, Khassi, is, however, in Assam, and hence a brief general description of the family is necessary.

Linguistic evidence points to the conclusion that some form of Mōn-Khmēr speech was once the language of the whole of Further India.<sup>1</sup> Incursions, from the north, of tribes speaking Tibeto-Burman languages, and in later times, from Western China, of members of the Tai race, have driven most of the Mōn-Khmēr speakers to the sea-coast; so that, with a few exceptions, all the languages of this family are now found in Pegu, Cambodia and Anam. The exceptions are some tribes who still hold the hill country of the lower and middle Me-kong and of the middle Chindwin, and the Khassis, all of whom are islands of Mōn-Khmēr origin, standing out amidst seas of alien peoples.

The languages of the Mōn-Khmēr family fall naturally into five groups. The first group includes a number of closely related forms of speech used by the inhabitants of the hill country of the lower and middle Me-kong. The second includes the Mōn or Talaing spoken in Pegu, the Anamese of Anam, and a number of minor dialects (including Stieng and Bahnar) spoken in the latter country. The third group consists of the various dialects of the Khmēr spoken in Cambodia. The fourth, or Palaung-Wa, group, includes the Palaung spoken north-east of Mandalay, the language of the Was, and a number of other dialects spoken in the hilly country round the upper middle courses of the Chindwin and the Me-kong. Amongst them may be mentioned Kha-mūk or Khmu, Le-met, and Riang. The fifth group consists of the various dialects of the Khassi language. In order to show the connexion between Khassi and the other languages of the family, I have added to the list of words of the Khassi dialects a further list showing the corresponding Mōn-Khmēr words so far as I have been able to collect them.

The points of resemblance between the Mōn-Khmēr vocabularies and those, on the one hand, of the Mundā languages of Central India, and, on the other hand, of the Nancowry language of the Nicobars and the dialects of the early inhabitants of Malacca,<sup>2</sup> have often been pointed out. They are so remarkable and of such frequent occurrence, that a connexion between all these tongues cannot be doubted, and must be considered as finally established by the labours of Professor Kuhn. At the same time the structures of the two sets of languages differ in important particulars. The Mōn-Khmēr languages are monosyllabic. Every word consists of a single syllable. When, in Khassi for instance, we meet an apparent dissyllable we find on examination that it is really a compound word. On the other hand, the Mundā, Nancowry, and Malacca languages contain many undoubted polysyllables. This is a very important point of difference, for one of the marks by which languages are classified is the fact that they are monosyllabic or polysyllabic. Again, if we take the order of words in the Mundā languages and compare it with that of Khassi and Mōn, we find another important distinction. The Mundā order is subject, object, verb, while in Khassi and Mōn it is subject, verb, object. The order of

<sup>1</sup> It is not intended to suggest that its speakers were the autochthones of this region. They probably immigrated from North-Western China, and dispossessed the aborigines, as they, in turn, were dispossessed by the Tibeto-Burmans and the Tais.

<sup>2</sup> These are the language of the so-called Orang Utan, or Men of the Woods, Sakei, Sēmang, Orang Benua, and others.

words in a sentence follows the order of thought of the speaker, so that it follows that the Mundās think in an order of ideas different from that of the Khassis and the Mōns.

Owing to the existence of these differences we should not be justified in assuming a common origin for the Mōn-Khmēr languages on the one hand, and for the Mundā, Nancowry, and Malacca languages, on the other. We may, however, safely assume that there is at the bottom of all these tongues<sup>1</sup> a common substratum, over which there have settled layers of the speeches of other peoples, differing in different localities. Nevertheless, this substratum was firmly enough established to prevent its being entirely hidden by them, and frequent, undeniable, traces of it are still discernible in languages spoken in widely distant tracts of Nearer and Further India.

Of what language this original substratum consisted, we are not yet in a position to say. Whatever it was, it covered a wide area, larger than the area covered by many families of languages in India at the present day. Languages with this common substratum are now spoken not only in the modern Province of Assam, in Burma, Siam, Cambodia and Anam, but also over the whole of Central India as far west as the Berars. It is a far cry from Cochin China to Nimar, and yet, even at the present day, the coincidences between the language of the Kōrkūs of the latter District and the Anamese of Cochin China are strikingly obvious to any student of language who turns his attention to them. Still further food for reflection is given by the undoubted fact that, on the other side, the Mundā languages show clear traces of connexion with the speeches of the aborigines of Australia.

This ancient substratum may have been the parent of the present Mundā languages, or it may have been the parent of the present Mōn-Khmēr languages. It cannot have been the parent of both, but it is possible that it was the parent of neither. Logan, writing in the early fifties, believed that it is the Mōn-Khmēr family of which it was the parent, and that the speakers were a mixture of two distinct races, *i.e.*, that Eastern Tibetans, or Western Chinese, came across the Himalaya, and mingled with the Australo-Dravidians of India proper, who are now looked upon as the aborigines of India. Forbes, in his Comparative Grammar, avoids the question, and contents himself with proving, what is now not a matter of doubt, that the Mundā and Mōn-Khmēr families had no common parentage. Kuhn is more cautious than Logan. He proves the existence of the common substratum, but does not venture to state to what family of languages it belonged. Thomsen does not deal with the question directly, but it may be gathered from the paper quoted below that his opinion is that most probably the substratum is a Mundā one, and that a population akin to the Indian Mundā races originally extended as far east as Further India. This was before the beginnings of those invasions from the north which resulted, first, in the Mōn-Khmēr, and, afterwards, in the Tibeto-Burman and Tai settlements in that region.

#### AUTHORITIES—

The following writings deal with the general question of the Mōn-Khmēr races and languages:—

LOGAN, J. R.—The series of papers on the *Ethnology of the Indo-Pacific Islands*, which appeared in the *Journal of the Indian Archipelago*, may all be studied with advantage, though much has been superseded by later inquiries. Special attention is drawn to the paper on the *General Characters of the Burma-Tibetan, Gangetic and Dravirian Languages*, on pp. 186 and ff. of Vol. vii (1853).

<sup>1</sup> So Kuhn in the *Beiträge* quoted below.

- FORBES, C. J. F. S.—*Comparative Grammar of the Languages of Further India, A Fragment.* London, 1881.
- KUHN, E.—*Ueber Herkunft und Sprache der transgangesischen Völker.* Festrede zur Vorfeier des allerhöchsten Geburts-und Namensfestes Seiner Majestät des Königs Ludwig II. Munich, 1883.
- KUHN, E.—*Beiträge zur Sprachenkunde Hinterindiens.* Aus den Sitzungsberichten der philos.-philol. und histor. Classe der k. bayer. Akad. der Wissenschaften, 1889. Heft II. Separate Reprint. Munich, 1889.
- THOMSEN, VILH.—*Bemærkninger om de khervariske (kolariske) Sprogs Stilling.* Særtryk af Oversigt over d. Kgl. Danske Vidensk. Selskabs Forhandl. 1892. Copenhagen, 1892
- STEVENS, HEROLF VAUGHAN, AND GRÜNWEDEL, ALBERT.—*Materialen zur Kenntniss der wilden Stämme auf der Halbinsel Maláka,* von H.V.S., herausgegeben von A. G. II. Theil. In *Veröffentlichen aus dem königlichen Museum für Völkerkunde*, iii, 3-4 Heft. Berlin, 1894. Comparisons with Khassi on pp. 100, 109, 117, and 190.
- PEAL, S. E.—*On some traces of the Kol-Mon-Anam in the Eastern Naga Hills.* Journal of the Asiatic Society of Bengal, Vol. lxv (1897), Part III, pp. 20 and ff.
- SCHMIDT, P. W., S.V.D.—*Die Sprachen der Sakei und Semang auf Malacca und ihr Verhältniss zu den Mon-khmēr-Sprachen.* Bijdragen tot de Taal-, Land- en Volkenkunde van Ned.-Indië, 6e Volgr., Deel viii, pp. 401 and ff. 's Gravenhage, 1901.

## KHASSI.

The connexion of Khassi with the other languages of the Mōn-Khmēr family was recognised so long ago as the year 1853, when Logan, in his paper on the *General Characters of the Burma-Tibetan, Gangetic and Dravirian Languages*,<sup>1</sup> spoke of it as 'a solitary record that the Mon-Kambojan formation once extended much further to the North-West than it now does.' This statement of opinion seems to have escaped the notice of subsequent students of the language, for though a few scholars have once and again referred to the connexion with Mōn-Khmēr, the usually accepted account of Khassi has been that it is an entirely isolated member of the Indo-Chinese languages.<sup>2</sup> It was not till 1889, forty years after Robinson published the first Khassi Grammar, that Professor E. Kuhn, in his masterly *Beiträge zur Sprachenkunde Hinterindiens*, first seriously attacked the question, and showed conclusively the true affinity of this interesting form of speech.

The home of Khassi is the district of the Khasi and Jaintia Hills, the head-quarters of which are Shillong, the seat of Government in Assam. Speakers of it are also found in the adjoining districts of Sylhet and Cachar. The standard dialect is that spoken round Cherrapunji in the South Khasi Hills. It will be dealt with at length further on. Besides this three other dialects have been reported for this Survey, *viz.*, (1) the Lyngngam, or the language of the south-western corner of the hills, bordering on the Garo Hills; (2) the Synteng or Pnār, or the language of the upper portions of the Jowai subdivision, east of Shillong; and (3) the Wār, or dialect of the low Southern valleys, opening out on to the plains of Sylhet.

Specimens of these three have, it is believed, never before been printed, and those now given afford the only materials for exhibiting their differences from the standard and peculiarities of grammatical structure. Synteng approaches the standard dialect much more nearly than the others.

The following figures have been reported as the estimated number of speakers of each dialect:—

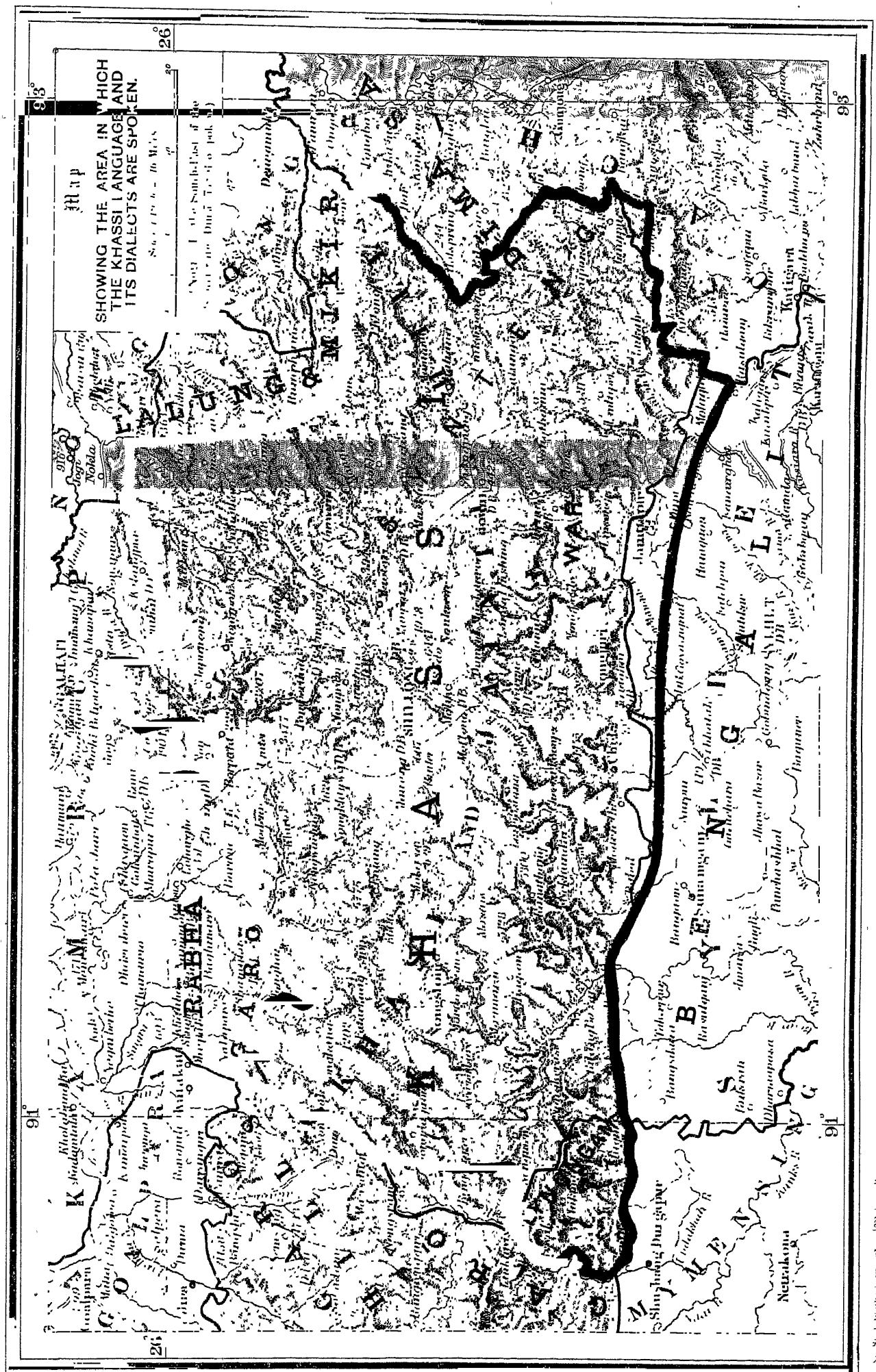
Dialect.	Where spoken.	Number of speakers.
Standard	Khasi and Jaintia Hills	113,190
Lyng-ngam	Ditto	1,850
Synteng or Pnār	Ditto	51,740
Wār	Ditto	7,000
Unspecified	{ Sylhet Cachar	3,200 313 <hr/> 3,513
	TOTAL	177,293

The<sup>3</sup> interest attaching to the Khassi language is due chiefly to the isolated position which it occupies among the aboriginal tongues of India, and especially among the Tibeto-Burman group which encloses it. This isolation, it may be added, is equally

<sup>1</sup> Quoted as an authority in the Introduction to the Family.

<sup>2</sup> So Schott, as quoted below, p. 427; Cust, *The Modern Languages of the East Indies*, p. 117; and Roberts, *Khassi Grammar*, p. xvii.

<sup>3</sup> For the following account of the Khassi language, I am indebted to the kindness of Sir Charles J. Lyall, K.C.S.I., who has not only written the introductory remarks and the grammatical sketch which follow, but has also revised the specimens and given me invaluable advice and assistance in preparing them for the press.





conspicuous in the social institutions of the Khassi race, and in the physical characteristics of the individuals who compose it. While the general type, both of speech and physical frame, is undoubtedly Mongolian, the morphological character of the language differs too much from that of other forms of speech found within the Indian boundaries, to admit of its being classed with any one of them.

The following are the principal points of difference between the Khassi family and the other non-Aryan languages of India :—

- (1) It possesses a complete system of gender. To every substantive in the dialects which together form the language is ascribed a masculine or a feminine quality, irrespective of its representing an object actually having sex ; and this distinction of gender is carried, by means of the determining prefix, through the adjectives and verbal forms which, together with the substantive, build up the sentence.
- (2) As in other non-Aryan languages of India, grammatical relations are denoted by position, or, more often, by the use of help-words with more or less attenuated meanings. But the important point of difference is that in the Khassi dialects these help-words are invariably *prefixes*, that is, they stand before the word they modify. On the other hand, the Dravidian, Mundā, and Tibeto-Burman forms of speech prefer suffixes, that is, the help-words follow the words they modify. The other Mōn-Khmēr languages follow the same system as the Khassi, while the Tai family uses both systems. The possessor is placed after the thing possessed in the Khassi, the Tai, and the other Mōn-Khmēr languages, but before it in the other languages named. The result of this peculiarity is that the order of the words in a Khassi sentence is altogether different from that which prevails in the Tibeto-Burman family, its neighbour on three sides ; and, as the order of words corresponds to the order of ideas, the speakers of Khassi are thus differentiated in a very important respect.
- (3) The possession of a relative pronoun distinguishes the Khassi dialects from most of the non-Aryan languages of India, a peculiarity which it shares with the Cambodian and Anamese languages (as well as with those of the Tai family), but not with Mōn.

**VOCABULARY.**—The greater part of the words used in Khassi appear to be native to that tongue, though there may have been borrowings and interchanges with its Tibeto-Burman neighbours.<sup>1</sup> The two test-words, for *water* and *fire*, and the numerals, which run through the whole of the Tibeto-Burman family with only dialectic variations, have no representatives of the same type in Khassi. Many words have been borrowed from Bengali, Hindostāni and English, being required to express ideas and instruments of civilization and culture acquired from outside ; but the language has considerable power of abstraction, and has proved adequate to the expression of very complex relations of thought.

It has received much cultivation during the past half-century, entirely through the agency of the Welsh Calvinistic Methodist Mission, settled in the Khasi Hills since 1842, with its head-quarters first at Cherrapunji, and afterwards at the provincial capital of

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<sup>1</sup> Mikir or Arleng, the nearest Tibeto-Burman neighbour of Khassi on the East, has a fairly large number of roots identical with Khassi ; it is not possible at present to say which has borrowed from the other.

Shillong; and, besides translations of the Scriptures, a considerable number of books have been published in it. The standard dialect is considered to be that of Cherrapunji and its neighbourhood, where the first efforts to give the language a literary form were made; and the education imparted by the missionaries, who have now occupied with their schools every part of the Khasi and Jaintia Hills, has contributed to spread the use of that dialect throughout the Khassi-speaking area. Khassi is the official language of the courts, and is recognised by the Calcutta University, students from the Hills offering themselves for matriculation being examined in it as a second language in addition to English.

The best account of it is contained in the Grammar by the Rev. H. Roberts; but, as the list below shows, there are many works from which a knowledge of it can be gained.

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- ROBINSON, W.—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Assam and its Mountain Confines*. Journal of the Asiatic Society of Bengal, Vol. xviii, Pt. I, 1849, pp. 183 and 310. Kassia Grammar on pp. 336 and ff. Vocabulary on pp. 342 and ff.
- ROBINSON, W.—*The Khasia Hills*. Calcutta Review, Vol. xxvii, 1856, pp. 56 and ff. Contains a Grammar, etc.
- PYSE, REV. W.—*Introduction to the Khasia Language, comprising a Grammar, Selections for Reading, and a Vocabulary*. Calcutta, 1855.
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- DALTON, E. T.—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Khasi Vocabulary on pp. 235 and ff.
- CAMPBELL, SIR G.—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Khasi Vocabulary on pp. 220 and ff., and pp. 272 and ff. The latter has also a Vocabulary of the Synteng dialect.
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- STEPHENS, C. L.—*Khasi Primer*. Khadrawphrah (Khasi Hills), 1895.
- SOLOMON, U-JOB.—*The Reader's Companion, being an easy guide how to speak and write Khasi*. Shillong, 1895.

#### SKELETON KHASSI GRAMMAR.

**PRONUNCIATION.**—The language has been provided with a written character—the Roman—by the Missionaries, who have used a system for expressing sounds partly derived from their own Welsh. Thus words in Khassi as written do not agree with the scheme of representation adopted elsewhere in this Survey. According to the established system the following vowels have sounds not represented elsewhere by the same means:—

- a is not the Aryan a, but the Aryan ā somewhat shortened, as in Bengali and Assamese (German a in *Mann*).
- e short and ē long both occur.
- o represents the abrupt o in ‘gone,’ ‘pot’; ō, the sound in ‘bone’.

*y* is used for the obscure vowel, not exactly the short *a* of Aryan, but something between it and the German *ö* or the French *eu*, but shorter than these.<sup>1</sup> Very rarely it is long, and then=the French *eu* in ‘heure.’ *Y* is never used as a consonant, its place being taken by the vowel *i*, as *ia=ya*.

*w* is used in diphthongs for vocal *u*; elsewhere it is a consonant.

*Diphthongs*—*ai, āi*, as in Aryan; *aw=Aryan au; āw=Aryan āu; ei*=not exactly Aryan *e*, but with the *i*-sound distinctly audible; *ew=Aryan ēu; īw=Aryan īu*, but pronounced together so as to make one syllable; *oi* as in ‘boil’; *ui, ūi*, each sound separately heard, but as one syllable.

*Diacritical marks* of length are seldom used in writing, and the long vowel *i* is sometimes expressed by doubling, *ii*, e.g., *sim*, bird; *siim (sīm)*, chief: *ding*, fire; *diīng*, tree. Occasionally the diæresis is used to denote long *ī*, thus, *ī*. *Ie* is also used for a sound hardly distinguishable from long *ī*.

*Aspirated Consonants*.—*Bh, kh, dh, jh, ph, th, ngh*, as in Aryan; only one *d* and *t* (not two, dental and cerebral) are used, as in English; *sh* as in ‘shun.’ The language does not contain the sounds of *f* (except as a dialectic form of *ph*), *g* (except in foreign words), *ch* or *z* (except in the Lyng-ngam and Wär dialects).

*Ng* is frequent as an initial, and after initial *s*, as *sngi, sngem, sngūr*. The *g* is never heard separately.

*Tones*.—Khassi possesses tones, like the other languages of the Mōn-Khmēr family, Tai, and Chinese. The accurate representation of these in writing has not yet been consistently provided for, though they are distinctly differentiated to the ear. One tone, however, the abrupt, is expressed by the use of *h* after the vowel; e.g., *la*, the particle for the past tense; *lah*, the particle of potentiality. Wherever *h* follows a vowel, this is to be understood to be its force.<sup>2</sup>

*Aphæresis*.—Khassi abounds in initial consonants (not, however, exceeding two<sup>3</sup>); but the effect of abrasion produced by rapid utterance is to reduce these compounds by the omission of the first; *blang*, goat; *'lang-brot*, kid: *shnong*, village; *'nong-kseh*, village of the pine-trees: *briw*, man; *soh-'riw*, a tall kind of millet: *ksah*, ring; *kti*, hand; *'sah-'ti*, finger-ring.

**GENERAL STRUCTURE**.—The elements of the Khassi vocabulary are monosyllabic, and the language, as the specimens show, is still distinctly monosyllabic in character, each syllable, for the most part, having its definite and proper force. But there are certain syllables—in the Standard Khassi all prefixes—which have lost their separate individuality, and are used to form compound roots. These have almost invariably the weakest vowel, *y*, which they tend to lose and to coalesce with the following consonant. Thus *khyñih, khñih; kypa, kpa; kymī, kmī*. The compounds thus formed tend to aphæretise the first element, and we have *pa, mī(mei)* as the residuum. In verbs these syllables (*pyn-, pyr-, kyr-, kyn-, tyr-, syr-*, etc.) play a considerable part in producing secondary roots. Compound roots, in which each element retains its force and is distinctly

<sup>1</sup> *Y* combined with *r*, as in the prefixes *kyr-, syr-, tyr-*, etc., appears to represent very accurately the vocal *r'* of the old Aryan alphabet, still retained in some of the Slavonic languages. It is most frequently in contact with the liquids, *l, m, n, r*.

<sup>2</sup> In a large number of cases the *h* represents a lost consonant, usually *k*. Thus *baroh*, all, is in Lyng-ngam *prok*; *bhah* (Synteng), share, stands for *bhak* (Bengali *bhāg*). Compare also the Khassi (*ky)poh*, belly, with the Mikir *pok*, and the Khassi *shoh*, beat, with the Mikir *chok*. The abrupt tone is due to the disappearance of this consonant,

<sup>3</sup> Aspirated consonants, *ng*, and *sh*, are here treated as single letters.

felt in the common idea, are extremely numerous, and add greatly to the power of the language as the means of expression. Thus *kyn*, causal prefix, *māw*, stone; *kyn-māw*, mark with a stone as memorial, remember: *khmīh*, look at, watch, *lynti*, road; *khmīh-lynti*, expect, await: *sngow*, feel, *bhā*, good; *sngow-bhā*, be pleased.

**ARTICLE.**—The pronoun of the third person is commonly described as an article. Its forms are, singular, masc. *u*, fem. *ka*, diminutive or familiar, *i*; plural (com. gen.) *ki*. One of these must precede every noun. It has not, however, the force of our article, either definite or indefinite, but only indicates the gender and number of the associated noun. The ‘article’ is omitted in idiomatic sentences when no ambiguity is caused by the omission.

**NOUNS.**—**Gender** is indicated in the singular by the ‘article’, in the plural, where necessary, by words denoting sex. The great majority of inanimate nouns are feminine; all abstracts (formed either by the prefix *jing*, or the adjective with or without *ba*) are feminine. The sun, day, is feminine, *ka sngi*; the moon, month, is masculine, *u bynai*. Sometimes the word varies in meaning according to the gender: *u ngap*, bee; *ka ngap*, honey. Diminutives are formed by the prefix *i*: *u brīw*, a man; *i brīw*, a dwarf: *ka īng*, a house; *i īng*, a hut.

**Number** is indicated only by the article.

**Case** is indicated by prefixes. Thus:—

Case.	Singular.	Plural.
Nominative .	<i>u brīw</i> , a man . . . . .	<i>ki brīw</i> , men.
Accusative .	<i>ia u brīw</i> , a man . . . . .	<i>ia ki brīw</i> , men.
Instrumental .	<i>da u brīw</i> , by a man . . . . .	<i>da ki brīw</i> , by men.
Dative .	<i>ha, sha</i> , or <i>ia u brīw</i> , to or for a man . . . . .	<i>ha, sha</i> , or <i>ia ki brīw</i> , to or for men.
Ablative .	<i>na u brīw</i> , from a man . . . . .	<i>na ki brīw</i> , from men.
Genitive .	<i>jong u brīw</i> , of a man . . . . .	<i>jong ki brīw</i> , of men.
Locative .	<i>ha u brīw</i> , in a man . . . . .	<i>ha ki brīw</i> , in men.

*N.B.*—The prefix of the Accusative (*ia*) and of the Genitive (*jong*) are often omitted, the position of the word indicating the case.

**ADJECTIVES.**—All are formed by prefixing *ba-* (the particle of relativity or purpose) to the root. Thus, *bhā*, goodness; *ba-bhā*, good: *snīw*, badness; *ba-snīw*, bad. Often *ba-* is dropped and the root joined immediately to the noun, but in this case there is generally some difference of meaning, and the word has become properly a permanent compound noun. Thus, *u brīw babhā*, a good man: *u'riw-bhā*, a rich man. The ‘article’ may be repeated before the adjective or omitted at pleasure, *u brīw u bastād* or *u brīw bastād*, a wise man.

The adjective always follows the noun.

**Comparison** is effected by inserting *kham* between *ba* and the root for the comparative, and by adding *tam* to the positive, either with or without *kham*, for the superlative:—*ba-eh*, hard; *ba-kham-eh*, harder; *ba-eh-tam*, *ba-kham-eh-tam*, hardest.

**Numerals.**—The forms are given in the list of words. Here it is to be observed (1) that in Khassi the cardinal number always *precedes* the noun (e.g., *ār-ngut*, two persons : *lāi-lyngkhot*, three pieces), whereas in Tibeto-Burman it *follows* it; (2) that in Khassi there is no trace of the class-determinatives used in Tibeto-Burman and Tai with numerals when applied to different groups of things.

**PRONOUNS.**—The **Personal Pronouns** are *ngā*, I; *ngi*, we (both of common gender); *mē* (masc.), *phā* (fem.), thou; *phi* (com. gen.), ye; *u* (masc.), *ka* (fem.), he, she, it; *ki* (com. gen.), they. All are declined as nouns. *Ma-* prefixed emphasises the pronoun; *ngā la ong, ma-ngā*=I said, even I. Observe (1) that in these plurals alone are found in Khassi traces of inflexion, and (2) that in the second and third persons the common plural is formed from the *feminine* singular. The feminine is also used where we should use the neuter, as in impersonal verbs: *ka dei*, it is necessary; *ka la slap*, it rained; *ka-ne*, this; *ka-ta*, that, of sexless things.

The pronouns of the third person are converted into **Demonstratives** by the addition of particles denoting the position of things with reference to the speaker. These suffixes are:—(1) near=this, *ne* (*u-ne*, *ka-ne*, *i-ne*, *ki-ne*); (2) in sight, but further off=that, *to* (*u-to*, etc.); (3) further off, but still visible=that, *tai* (*u-tai*, etc.); (4) out of sight, or only contemplated in the mind=that, *ta* (*u-ta*, etc.). After these, the ‘article’ must be repeated before the noun: this man=*u-ne u briw*.

The **Relative Pronoun** is, in the same way, the personal pronoun of the third person followed by the adjective or relative particle *ba*—*u-ba*, *ka-ba*, *i-ba*, *ki-ba*. E.g., ‘there was a man who had two sons’=*la-don u-wei u-brīw u-ba la-don ār-ngut ki-khūn shinrang*. *Ba* is sometimes used as a relative without the ‘article.’

The **Interrogative Pronoun** is the ‘article’ followed by *no* or *ei*, (*u-no*, *ka-no*, *ki-no*, who? which? *u-ei*, *ka-ei*, *ki-ei*, id.). *Ei* is often used without the ‘article’; and *-no* (which is restricted to persons), when declined, regularly drops the ‘article’, e.g., *jong-no*, whose? *ia-no*, whom? *sha-no*, to whom? What? neuter, is *aiuh*, and also *ka-ei*.

The **Reflexive Pronoun**, referring to the subject of the sentence, is *la*, for all persons.

**VERBS.**—The verbal root (which never varies) may be simple or compound. The compound roots are (1) *Causals*, formed by prefixing *pyn* to the simple root; *iap*, die; *pyn-iap*, kill; (2) *Frequentatives*, formed by prefixing *iai*; *iām*, weep; *iai-iām*, weep continually; (3) *Inceptives*, by prefixing *man*; *stād*, be wise; *man-stād*, grow wise; (4) *Reciprocals*, by prefixing *ia*: *ieit*, love; *ia-ieit*, love one another; (5) *Intensives*, by prefixing the particles *kyn*, *lyn*, *syn*, *tyn*. Any noun or adjective may be treated as a verbal root by means of a prefix of these five classes. Thus, *kajia*, a quarrel (Hindostāni loan-word, *qazīa*); *ia-kajia*, to quarrel with one another; *bynta* (Hindostāni loan-word), share; *pyn-ia-bynta* (reciprocal-causal), to divide between several persons: *'riwbhā*, rich man; *man-'riwbhā*, to grow rich: *bhā*, good; *pyn-bhā*, to make good.

There are two verbs for ‘to be,’ *long*, implying existence absolutely, and *don*, implying limited existence, and also meaning ‘to have.’

**Conjugation.**—There is only one form of conjugation for all verbs. Tense and Mood are indicated by prefixes, number and person by the subject. When the subject is a noun, the pronoun is inserted before the verb.

PRESENT.		PAST.		FUTURE.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
<i>Ngā long</i> , I am .	<i>Ngi long</i> , we are.	<i>Ngā la long</i> , I was.	<i>Ngi la long</i> , we were.	<i>Ngā'n long</i> , I shall be.	<i>Ngi'n long</i> , we shall be.
<i>Mē</i> (masc.) or <i>phā</i> (fem.) <i>long</i> , thou art.	<i>Phi long</i> , ye are.	<i>Mē</i> or <i>phā la long</i> , thou wast.	<i>Phi la long</i> , ye were	<i>Mē'n</i> or <i>phā'n long</i> , thou shalt be.	<i>Phi'n long</i> , ye shall be.
<i>U</i> (masc.) or <i>ka</i> (fem.) <i>long</i> , he or she is.	<i>Ki long</i> , they are.	<i>U or ka la long</i> , he or she was.	<i>Ki la long</i> , they were.	<i>U'n or ka'n long</i> , he or she will be.	<i>Ki'n long</i> , they will be.

These simple tenses are rendered more definite or emphatic by various devices. *Ia*, sign of the past, when added to *lah*, sign of the potential, has the sense of the complete perfect: *ngā la lah long*, I have or had been. *Yn* (apocopated after a vowel to 'n), with *sa* added, emphasises the future. In the subjunctive mood (after *haba*, if), *da* is inserted to indicate a hypothetical condition: *haba ngā da long*, if I be; *haba ngā da la long*, if I were. Other complex tenses are similarly formed with other particles.

The *Imperative Mood* is either (1) the simple root, *long*, be, or (2) *tō long*, or (3) *tō long hō* (emphatic).

The *Infinitive of Purpose* is composed of *ba*, the relative particle, and *yn*, the future particle, prefixed to the root: *ba'n long*, to be, or, for the purpose of being. The *Infinitive of State* is *ka jing long* or *ka ba long*, being.

*Participles*.—*Ba long*, being; *ba la long*, been.

*Noun of Agency*.—*Nong long*.

There is no *Conjunctive Participle*, such as plays so great a part in the syntax of Bârâ and other Tibeto-Burman languages.

The *Passive Voice* is formed by using the verb impersonally and putting the subject into the accusative case with *ia*. In the present, *dang* (particle of continuance) is prefixed to the verb: thus (*ieit*, to love),—I am loved= *dang ieit ia ngā*; I was loved= *la ieit ia ngā*; I shall be loved= *yn ieit ia ngā*.

*Potentiality* is indicated by the verb *lah*, and *Necessity* by the verb *dei*, both used impersonally, with the feminine ‘article’ (for the neuter) *ka*, and followed by the relative particle *ba*. Thus, *ka lah ba ngā la long*, I might be (*lit.* it is possible that I was): *ka dei ia ngā ba'n long*, I ought to be (*lit.* it is necessary for me to be). *Lah*, in the present, is construed personally (*ngā lah ba'n long*, I can be), and impersonally only in the past and future: *dei* is impersonal throughout.

*Dang* and *da* indicate the *Indefinite Present*: *ngā da trei*, I am working.

The *Negative* sign is *ym*, apocopated after vowels to 'm': *ngā'm long*, I am not. In the past tense *shym* is used in addition to *ym*: *ngā'm shym la thoh*, I have not written. In the future *ym* follows the future particle *yn*: *ngā'n ym thoh*, I will not write.

In the Imperative the Negative is *wat*: *wat thoh* or *wat thoh mē*, write not.

**Order of words.**—The usual order of words is (1) subject, (2) verb, (3) object ; but very often, for the sake of emphasis, the verb (usually preceded by the ‘ article ’ or pronoun) is put before the subject : *u la wan u briw* or *la wan u briw*, the man came. Generally, it may be said that when emphasis is desired, the word to be emphasised is brought *forward* (*i.e.*, nearer the commencement) in the sentence.

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The following examples of Khassi in its various dialects have been provided by the Deputy Commissioner of the Khasi and Jaintia Hills. I have already expressed my indebtedness to Sir Charles Lyall for the revision of the proofs. I must also take this opportunity of acknowledging the kindness of the Rev. H. Roberts, the author of the well-known Khassi Grammar and of other excellent works dealing with the language, who has likewise gone through the proofs, and has cleared up many points regarding which we were in doubt. His intimate knowledge of the various dialects of the language, which he has ungrudgingly placed at my disposal, has rendered it possible to represent them with considerable accuracy.

[No. I.]

## MŌN-KHMĒR FAMILY.

KHASSI.

STANDARD DIALECT.

(DISTRICT, KHASI AND JAITIA HILLS.)

## SPECIMEN I.

(U Mohan Roy, 1900.)

La-don u-wei u-briw u-ba la-don ār-ngut ki-khūn shinrang. U-ba  
*Was-there one man who had two-persons children male. Who*  
 khadduh u la-ong ha u-kypa jong-u, 'ko-pa, āi noh ha ngā ka  
*last he said to the-father his, 'father, give away to me the*  
 bynta ka-ba hāp ia ngā.' Te u la-pyn-ia-bynta ha ki katba u don.  
*portion which falls to me.' Then he divided to them whatever he has.*  
 Hadīn ka-ta ym būn sngi u-ta u-ba khadduh hynda u la-ialum lang  
*After that not many days that who last when he gathered together*  
 ia-kiei-kiei baroh u la-leit jing-leit sha ka-rī ka-ba jing-ngāi; hang-ta  
*things all he went journey to a-country which far; there*  
 ruh u la-pyn-syrwa nob ia-ka-bynta jong-u ba u da-leh sarong-awria.  
*also he wasted away the-portion his that he doing riotous.*  
 Hynda u la-pyn-lut kumta ia-kiei-kiei baroh, la-jīa 'nemsnīw ka-ba  
*When he had-spent so things all, happened famine (bad-year) which*  
 khrāw ha ka-ta ka-rī, u ruh u la-sydang ban sngow kyrduh. Hynda kumta u  
*great in that country, he also he began to feel want. When so he*  
 la-ia-soh bad u-wei na ki-trāi-shnong ka-ta ka-rī, u-ba la-phah ia-u sha  
*went with one from master-citizens (of-)that country, who sent him to*  
 lyngkha jong-u ba'n āp snīang. Te u la-sngow kwah ba'n pyn-kydang  
*field his to tend pig. Then he felt desire to fill*  
 ia-la ka-k'poh na ki skop, te ym don ba āi ia-u.  
*own belly from those husks, then not there-is that gives to-him.*  
 Hinre hynda u la-kynmāw-brīw u la-ong, 'katnō-ngut ki-shakri u-kypa  
*But when he remembered-himself he said, 'how-many servants the-father*  
 jong-ngā ki-ba don ka-jingbām kyrhāi, ngā te ngā'n-sa-iap thyngan.  
*mine who have food abundant, I then I-will-die hungry;*  
 Ngā'n-da ieng joit bad ngā'n-leit sha u-kypa jong-ngā bad ngā'n-ong  
*I-will stand up and I-will-go to the-father mine and I-will-say*  
 ha-u, "ko-pā, ngā la-leh pop pyrsha byneng bad ha khymat  
*to-him, "father, I did sin against heaven and in face*  
 jong-mē; bad ngā'm long u-ba bit shuh ba-yn-khot  
*of-thee; and I-not am who worthy any-more to-call*  
 ia-ngā u-khūn jong-mē; to-pyn-long ia-ngā kum u-wei na  
*ne son thine; cause-to-be me like one from*

ki-shakri jong-mē." Te u la-ieng bad u la-leit sha la-u-kypa. servants thine." Then he stood and he went to own-father. Hinrei haba u da-dang-ha-jing-ngāi, u-kypa jong-u u la-ioh-ih ia-u bad u But whilst he still-at-a-distance, father his he saw him and he la-sngow-isynei, u la-phet ruh, bad u la-hāp ha ka-ryndang jong-u, felt-pity, he ran also, and he fell to the-neck his, u la-iai-ia-doh ruh ia-u. Te u-ta u-khūn u la-ong ia-u 'Ko-pa ngā la-leh he kissed also him. Then that son he said to-him 'Father I did pop pyrsha byneng bad ha-khymat jong-mē, te ngā'm long shuh u-ba bit sin against heaven and in-face of-thee, then I-not am anymore who fit ba-yn-khot ia-nга u-khūn jong-mē.' Hinrei u-ta u-kypa u la-ong ia ki-shakri jong-u, to-call me son thine.' But that father he said to servants his, 'wallam noh ia-ka-jain-kūp ka-ba kor-tam, to-pyn-kūp ruh ia-u; to-buh ruh bring away a-garment which best, put-on also him; put also ia-ka-sah-tī ha ka-kti jong-u, bad ki-juti ha ki-slajat jong-u. To ngi'n a-ring in the-hand his, and shoes on feet his. Let us ia-bam, ngi'n ia-leh kymen; na-ba u-ne u-khūn jong-ngā u-ba la-iap, u together-eat, us do merry; from-what this son mine who died, he la-im pat; bad u la-long u-ba la-jah noh, bad la-shem pat ia-u.' Kumta was-alive again; and he was who lost away, and found again him.' So ki la-ia-sydang ba'n ia-leh kymen. they began to do merry.

Te u-khūn u-ba kham shiwa jong-u u la-don ha lyngkha. Te katba Then son who more old his he was in field. Then while u la-nang-wan hajan ka-īng u la-ioh-sngow ia-'tiar-rūai bad ia-ki-ba he was-continue-coming near house he got-to-hear singers and who shād. Te haba u la-khot ia-u-wei na ki-ta ki-shakri u la-kylli, dance. Then when he called one from those servants he asked, 'aiuh ka-lah long ki-ne kiei-kiei ruh?' U te u la-ia-thuh ha u, 'what can be these things also?' He then he (reciprocal)-said to him, 'ba la-wan u-para jong-mē, te u-kypa jong-mē u la-pyn-iap ia-u 'for-that came brother thine, then the-father thine he killed the-khūn-massi ba la-pyn-sngāid, naba u la-ioh pyd-diang pat ia-u u-ba-son-cow that fattened, for he got receive again him who koit-ba-khiah.' Hynda kumta u la-bittar, u'm mon ba'n leit ha-poh. safe-and-sound.' After like-that he was-angry, he-not will to go to-inside, Namarkata u-kypa jong-u haba u la-mih-habar u la-kyrpād ia-u. From-the-cause-(of)-that the-father his when he got-to-out he entreated him. U te u da-ia-thuh u la-ong ia-u-kypa, 'ha-khymīh, la-katta snem He then he continue-telling he said to-the-father, 'behold so-long year ngā dang-shakri ia-mē bad ngā'm jiw la-pallat ia-ka-hukum I continue-serving thee and I-not ever transgressed a-command

jong-mē; pynban mē-'m jiw la-ai ha-ngā wad ia-i-khūn-blang  
 thine; yet thou-not ever gavest to-me even a-little-daughter-goat  
 ba-ngā-'n ioh ia-leh-kymen bad ki-lok jong-ngā. Hinrei haba la-wan  
 that-I-will get to-do-merriment with friends mine. But when came  
 une ū-khūn jong-mē, u-ba la-bam-dūh ia-ka-jing-im jong-mē ha ki-nuti, mē  
 this son thine, who ate-out livelihood thine to harlots, thou  
 la-pyn-iap ia-u khūn-massi ba-la-pyn-sngāid.' U te u la-ong ia-u,  
 killed the son-cow fattened.' He then he said to-him,  
 'ko-khūn hala ka-sngi mē don lem bad ngā bad kiei-kiei baroh ki  
 'O-son every day thou art together with me and things all they  
 jong-ngā ki long ki jong-mē. Te ka-la-dei ba'n ia-leh-kymen bad ba'n  
 mine they are they thine. Then it-was-meet to do-merry and to  
 ia-leh sngowbhā, naba u-ne u-para jong-mē u la-long u-ba la-iap, te  
 do pleasure, for this brother thine he was who died, then  
 u la-im pat; bad u la-long u-ba la-jah, bad la-shem pat ia-u.'  
 he was-alive again; and he was who lost, and found again him.'

[No. 2.]

## MŌN-KHMĒR FAMILY.

KHASSI.

STANDARD DIALECT.

(DISTRICT, KHASI AND JAITIA HILLS.)

## SPECIMEN II.

(U Mohan Roy, 1900.)

Ka-ba ngā kynmāw shaphang u-jumāi.  
*What I remember concerning the-earthquake.*

Ha ka-por u jumāi ka-wei ka-kynthei ka la-iap ha ka-step  
*At the-time the earthquake one woman she died on the-morning*  
 jong ka-ta ka-sngi, bad ka la-slap ha ka-ta ka-sngi, bad ngā la dang-wan  
*of that day, and it rained on that day, and I was coming*  
 phāi na ba-tep. Namar ba ka long ka-sngi ka-ba pyjah ngā la-s'aid  
*returned from burial. Because that it was day which cold I warmed*  
 ding hapoh īng. Hynda katto-katne ngā la-mih sha beranda,  
*fire inside house. After like-that-like-this-(i.e., little-while) I got-out to veranda,*  
 bad ngā la-ioh-sngow ka-jing-khynniuh mian-mian kum ka jong u-jumāi.  
*and I got-to-feel a-trembling slowly as that of earthquake.*  
 Ngā la-sngāp bhā bad ngā la-ioh-sngow ka-jing-khynniuh ka nang jur,  
*I listened well and I felt the-trembling it grows-more severe,*  
 bad ngā la-mih sha phyllāw-īng. Tang ngā shu phāi ha phyllāw, ka-  
*and I got-out to front-yard-house. Only I just reach to front-yard, the-*  
 jing-khynniuh ka la jur eh. Lā ngā la-khymih-lynti ba ka-'n-da-jah-  
*trembling it was severe very. Although I expected that it-would-pass-*  
 noh, ka-jing-khynniuh ka nang kham-jur pynban. Ha ka-ta ka-por ngā  
*off, the-trembling it grows more-severe nevertheless. At that time I*  
 la-shepting eh. Ngā la-don jing-kyrmen ba ka-'n-da-jah-noh, hinrei hynda ki-khlīh  
*was-afraid very. I had hope that it-would-pass-off, but when the-tops*  
 atoshkana ki la-kyllon, ngā la-on, 'u-Blei u ia-leh shisha ia ka-pyrthei,  
*chimney they fell, I said, 'God he fights indeed against the-world,*  
 bad ym don jing-ārtatān ba yn-sa-pyn-duh ia ka-pyrthei.' Ha  
*and not there-is two-thoughts (i.e., doubt) that will-destroy to the-world.'* At  
 kane ka-por ngā la-khymih-lynti man ka-khyllip-'mat ba yn klūn hapoh  
*this time I expected every twinkling-of-an-eye that will swallow within*  
 khydew, bad ba yn dep baroh shi-syndon.  
*earth, and that will end all one-time.*

**FREE TRANSLATION OF THE FOREGOING.**

*What I recollect of the earthquake.*

At the time of the earthquake a woman had died in the morning of the day, and it was raining on that day, and I had just returned from the burial. As it was a cold day, I warmed myself by the fire inside the house. After a little while I went into the veranda and I felt a slight trembling as of an earthquake. I listened attentively and felt the trembling more severe and then I went to the front of the house. Just as I got to the front of the house the shaking was extremely severe. Although I expected it to cease, the shaking continued still more and more severe. Then I was very much afraid. I had some expectation that it would cease, but when the chimney tops came down I said, 'God is indeed fighting against the world and there is no doubt now that the world will be destroyed.' By this time I expected every moment to be swallowed up in the ground and done for once for all.

## LYNG-NGAM.

The Lyng-*ngam* dialect of Khassi is spoken in the west of the Khasi and Jaintia Hills District, near the Garo Hills. So little has hitherto been known about it that it has usually been considered to be a dialect of Gārō. It is, however, a form of Khassi, and has no connexion with any language of the Tibeto-Burman family. It is estimated that the number of its speakers is 1,850. It presents many peculiar features. The following are the principal points of difference between it and the Standard dialect. As it has not been used as a literary dialect, there is no form of spelling, and the same word will be found spelt in two or three different ways in the specimens.

The **Vocabulary** deserves study. Some of the commonest verbs are very different from those used in the Standard dialect. There are also many minor differences of pronunciation. 'A man' is *u-breo*, not *u-brīw*, and 'a son' is *u-khōn*, not *u-khūn*. Standard *ng* is often represented by *nj*. Thus *doinj* for *ding*, fire. This sound is represented in other dialects by *ñ*.

A final *h* often appears as *k*, and an initial *b* as *p*. Thus, *baroh* (Standard), all, becomes *prok*. Standard *ei* becomes *aw*. Thus, *wei=waw*, one; *dei=daw*, be necessary.

As regards '**Articles**', they are frequently omitted. The masculine singular is *u*, and the feminine singular is *ka*, as in the Standard dialect. *U* is, however, also used for the plural instead of *ki*, as in *ār-ngut u-khōn-korang*, two sons; *je-met ngut u-mrāw*, how many slaves. The diminutive article is often used without any apparent reason,—possibly as a neuter. Thus, *i-rynong*, the property.

**NOUNS.**—The prefix of the **Accusative-Dative** is *se* or *sa*, often contracted to *s'*, instead of *ia*.

The prefix of the **Dative** is *hanam*, *hnam*, or *tnam*. The Standard **Dative-Locative** prefix *ha* is also used, and may be spelt *he* or *hy*. We also find *ta* or *te*.

For the **Genitive** besides the Standard *jong*, we have *ba*, *am-ba*, *amb*, *am*, and *am-nam*. *Am-nam* and *am* also mean 'from'.

The plural sometimes takes the suffix *met*. See List of words, Nos. 140, 141, etc. It is apparently only used with names of animals.

**Adjectives.**—The usual word for 'male' is *korang*, and for 'female' *konthāw*, in place of the Standard *shin-rang* and *kynthei*; respectively. As examples of comparison we have,

- Re-myriang*, good.
- Mai myriang*, better.
- U re-myriang khynnang*, best.

The Standard suffix *tam* is also used for the superlative.

The prefix *re* seems to correspond to the Standard adjectival prefix *ba*.

**PRONOUNS.**—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	<i>ne</i>	<i>bīāw, iāw</i> .
2nd Person	<i>mi, mei</i>	<i>phīāw.</i>
3rd Person	<i>u, ju, u-ju</i>	<i>kiw.</i>

The Nominative of the pronoun of the 2nd person singular is given once as *ba-mi*, and once as *ma-mi*. The *ma* or *ba* is the Standard emphatic prefix *ma*.

I do not know if there is a feminine form for this person. Its existence under the form of *pha* may be inferred from the plural *phiāw*.

The Demonstrative Pronouns which I have noted are *be*, *tei*, that, and *uni*, or *nih*, this. *Be* is used as a definite article in the phrase *be jawmāx*, the earthquake.

The Relative Pronoun is *u-lah*, who.

The Interrogative Pronouns are *uet*, *u-iēt*, who? and *met*, what?

**VERBS.**—The pronoun which is the subject of a verb may either precede or follow it. Thus, *ne rip*, I strike : *rip biāw*, we strike. This pronoun is very often omitted when the sense is evident from the context.

The Standard causal prefix *pyn* appears in Lyng-ngam as *pan*.

The words meaning 'to be' are *re*, *im*, *long*, and *meit*. Like the Standard *don*, *im*, corresponding to Synteng *em*, also means 'to have'.

As in the Standard, the Present Tense is formed by using the bare root.

The Past Tense is formed in one of five ways, *viz.*,

1. By suffixing *let*, as in *ong-let*, said.
2. By suffixing *lah-let*, as in *dih-lah-let*, went.
3. By prefixing *lah*, and suffixing *let*, as in *lah-ong-let*, said.
4. By prefixing *lah*, as in *lah-kyllei*, asked.
5. By prefixing *yn*, (*yng*, *ym*), as in *yn-nai*, gave; *yng-kheit*, shook; *ym-pait*, broke; *yn-jai*, fell.

There seems to be no difference in the use of these various forms. A good example is *s'ngū pyn-dai-let*, *lah-hir-let*, *dim-lah-let ha krang jong ju*, (he) felt pity, ran, fell on his neck.

The particle of the Future is, as in the Standard, *yn*, but it is added to the verb in a very peculiar way. If the root is a monosyllable, it is *inserted* into the middle of the root, immediately after the first consonant. Thus, *rip*, strike; *rynip*, will strike. If the root is a compound, it is inserted between the two members, as in *pan-yn-sop*, will fill.

The Future sometimes takes the form of the Present. Thus, *ne wan-di(h)*, I will go; *phiāw rip*, you will strike or you strike. Apparently, also, the future with *yn* can be used in the sense of the present. Thus, in the list of words (205), *ne dynih* is given as the equivalent of 'I go', the root meaning 'to go' being *dih*.

The Infinitive has the same form as the Future.

This formation of the Future and the Infinitive by the *insertion* of *yn* into the body of the root is very interesting. Similar infixes occur in Malay, in the Nancowry dialect of Nicobar, and the Malacca aboriginal languages (see the introduction to the Môn-Khmèr Family).

We have seen that *yn*, *prefixed*, gives the force of the Past Tense. Here we may note that the writer of the specimens seems to double the *n* of *yn* before a vowel. Thus we have *yn-nai*, gave, for *yn-ai*, the root being *ai*. So we have *byn-nang*, let us eat, from *bang*, eat, for *b-yn-ang*; and (second specimen) *dyn-no*, to sell, probably for *d-yn-o*, the Standard root being *die*. Another example of this form is probably *re-rynn-nāw*,

a cultivator (No. 58 in list of words). Here *ryn-nāw* is probably for *r-yn-āw* from *rāw* (the Standard *trei*,<sup>1</sup> hence 'rei, *rāw*), to do. Finally we apparently find the infix in 'nj-yn-nap, die, from *njiap* or *njap*, to die.

The conjecture may be hazarded (but it is a mere conjecture) that in these cases the verbs are old compounds, and that the *yn* is inserted between the two members. Thus *rip*, to beat, may be a corruption of *pyr-iap*, to cause to die, and *rynip* is for *pyr-yn-iap*, 'r-yn-iap, 'rynip.

The prefix of the Imperative is *nei*, as in *nei-ai*, give; *nei-lam*, bring. Perhaps also *ma* in *ma-kup*, put-on; *ma-phong*, put-on; Compare List of words Nos. 79, 85, *ma-chong* (standard *shong*), sit; *ma-hir*, run.

The negative particle appears to be *ji*, *jiat*, *jet*, suffixed. *Ji* occurs in the parable in *wan-sah-ji*, go-in would not; *be-ai-ji*, gavest not; *jiat*, appears in *daw-jiat*, not worthy; *jet* in *iāw bang ioh-jet jā*, we did not get to eat (*i.e.*, were not able to eat) rice, is perhaps the same word. Besides these a separate negative appears as *ynji* in *ynji breo yn-nai se-ju*, no man gave to him; *njāp ynji*, died no one. This *ji* is probably connected with the Standard *jiw*, ever, continually, which may possibly have assumed a negative sense (*cf.* the French *point*, *pas*, *jamais*, and the Persian *hēch*). (See *post*, under *Wār*, a corresponding use of *ju*.)

<sup>1</sup> Standard *ei* becomes *aw* or *āw* in Lyng-ngam. Thus *wei=waw*; *kynthei=kynthāw*.

[No. 3.]

## MÔN-KHMÉR FAMILY.

KHASSI.

LYNG-NGAM DIALECT.

(DISTRICT, KHASI AND JAITIA HILLS.)

## SPECIMEN I.

(U Dohory Ropmay, 1900.)

Waw u-breo im-let ār-ngut u-khōn-korang. Hymbu dohdit am  
 One man had two-person children-male. Brother small of  
 kiw ong-let hy pa am ju, 'O pa, i rynong jong mi  
 them said to father of him, 'O father, the property of thee  
 ne-i-ai s'ne dāw hnam ne.' Namba im-khynnong prok jong  
 give to-me belongs to me.' Then property all of  
 ju rih-lah-let bad sa-kiw. Tah-shibit-nan bandon am ta lum-ryng-let  
 him divided with them. A-short-time after of that gathered-together  
 prok bad dih-lah-let te-j'ng-ngi, am-ta k'ma-ekjin kkäi jong  
 all and went to-far, there wasted substance of  
 ju remin synnupepahsat. Am-ta bud-ryng-let prok, snim-kyncha khynnong  
 him with riotous-living. When spent-entirely all, year-bad arose  
 tham tnam-iaw. Am-ta dah-rymmein s'ngū-khoh-duh-let. Nang-de-ledde  
 towards land-our. Then began feel-want. Then  
 dih-njia-son bad u-wai ritskir-j'nong u-lah hat-let se-ju ta lyngkhā  
 went-in-company with one citizen who sent him to fields  
 jong ju ha dih-ngiāng sh'ngiāng. U-kyndur pan-yn-sop sa-khlaw  
 of him to feed swine. He-desired to-fill the-belly  
 hyn-jong de snih-juba de sh'ngiāng ledde-lah-bang-let; ynji breo  
 his-own with husks by swine eaten; no man  
 yn-nai se-ju. De tma-breo-let<sup>1</sup> kyr-rah-let, 'je-met ngut  
 gave to-him. When (he)-remembered-manhood (he)-said, 'how-many persons  
 u-mrāw jong pa amb-ne im jong-bām phyllui, namha ne he-de-re 'njiap  
 slaves of father of-me have food abundant, but I here die  
 hylle-wet. Ne njeng-dugang, ne wan-di tnam pa, ne ong-trai he-ju,  
 hunger. I (will)-arise, I (will)-go to father, I will-say to-him,  
 "O pa, ne lah-raw-pāp-let se Brei bad ha-tang-nga mi; pan-tinj  
 "O father, I did-sin to God and before thee; to-be-called  
 khōn sa mi daw-jīat; theng s'ne waw skainang u-mrāw jong mi."  
 son to thee not-worthy; make me one as slave of thee."  
 Nang-de-ledde njeng-dugang, wan-lah-let tnam pa. Nambe te-j'ng-ngi-bah,  
 Then (he)-arose, came to father. But at-a-distance

<sup>1</sup> Compare *tymma* in first line of Specimen II.

u pa am ju lah-myja-let se-ju, ne s'ngū-pyn-dai-let, lah-hir-let,  
*the father of him saw him, and feel-pity-did, ran,*  
dim-lah-let ha krang jong-ju, yn-nop-let se-ju. De u-khōn lah-ong-let  
*fell on neck of-him, kissed him. Then the-son said*  
se-ju, 'O pa, lah-raw-pāp se Brei bad ha-tang-nga mi; pan-tinj  
*to-him, 'O father, (I)-did-sin to God and before thee; to-be-called*  
khōn sa mi daw-jiat.' Nambe pa ong-let se mrāw jong ju,  
*son of thee not-worthy.'* But father said to slaves of him,  
'nei-lam u-jain myrriang tam se-mar jain, makup se ju; maphong  
*'bring robe good most of-all clothes, put-on to him; put-on*  
shirut-tei ha ka lut-ktei jong ju, maphong u-juta ha slā-k'jat am  
*ring on the finger of him, put-on shoes on feet of*  
ju; nei-lam u khōn-masseo ne-lah-pan-mir, hai pan-njāp-iah se-ju; hai  
*him; bring the child-ox fatted, let-us kill it; let-us*  
byn-nang, bad hai phylleo; namba uni u-khōn jong ne lah-njāp-let,  
*eat, and let-us be-merry; for this child of me died,*  
bad u lah-im-kylla-let; u lah-k'ma-let, jymmeo-kylla-let.' Hede  
*and he has-come-to-life-again; he was-lost, was-found-again.'* So  
phylleo kylla-di-wet.  
*to-be-merry (they)-began.*

U khōn san jong ju im-let ha lyngkhā. Namba njang-wan ha  
*The child elder of him was in field. As (he)-came to*  
j'ngan īnj, ju s'ngū-let jong-thek-klem-bli bad jong-jymat.<sup>1</sup> Nambe  
*near house, he perceived music and dancing. When*  
ne-lah-kek-let se-waw u-mrāw, u lah-kyllei, 'phiāw am-raw met?' U-ju  
*(he)-called one slave, he asked, 'you do what?'* He  
lah-khna-let nam ju, 'u hymbu jong mi lah-wan-let; u k'pa  
*said to him, 'the younger-brother of thee came; the father*  
jong mi lah-hynjaid se-u-khōn-masseo re-had-ym-mir, namba u njoh-kylla-let  
*of thee killed the-child-ox fatted, because he received-again*  
se-ju la myrriang byng-ha.' Nang-de-ledde eit-not-let, wan-sah-ji.  
*him in good condition.'* Then (he)-was-angry go-in-wished-not.  
Am-ta u k'pa jong ju meit-let torot, jylliam-let se-ju. U-ju  
*Therefore the father of him came out, entreated him. He*  
lah-ong-let nam pa jong ju, 'untad, la-katta snim ne mrāw nam-me;  
*said to father of him, 'lo, so-many years I slave of-thee;*  
minot-minot ngeit-ji jong<sup>1</sup>-hukum ba-mi; nambe minot-minot  
*never disobeyed command of-thee; yet never*  
be-ai-ji hnam ne u khōn blang raw-khynnang ba'n ioh-phylleo  
*(thou)-gavest-not to me the child goat in-order to be-merry*

<sup>1</sup> Jong here corresponds to the Standard *jing*.

ma lok am ne. Nambe tah-wan u-khôn jong mi  
 with friends of me. But as-soon-as-came the-child of thee  
 lah-bang-dok-let spah amba mi, mi lah-hynjaid se-khôn-masseo  
 (who)-wasted property of thee, thou killedst the-child-ox  
 had-ym-mir-let.' U pa ong-let nam ju, 'O khôn, jan-be-sngei mi  
 fatted.' The father said to him, 'O child, every-day thou  
 chong-son hnam ne. U-met-u-met prok jong ne bad amba mi.  
 remainest-with to me. Whatever all of me also of thee.  
 Te dynnaw raw-phylleo bad u-raw-s'ngû-myriang, namba uni  
 So ought (to)-make-merry and (to)-feel-glad, for this  
 u-hymbu jong mi u lah-njap, bad im-kylla-let; u lah-k'ma-let,  
 younger-brother of thee he was-dead, and existed-again; he was-lost,  
 bad jymmeo-kylla se-ju.'  
 and found-again him.'

[No. 4.]

## MŌN-KHMĒR FAMILY.

KHASSI.

LYNG-NGAM DIALECT.

(DISTRICT, KHASI AND JAINTEA HILLS.)

## SPECIMEN II.

(U Dohory Ropmay, 1900.)

Um-met ne tā-ha-jong tymma u jawmai.  
*What I at-the-time recollect the earthquake.*

Yngkheit be jawmai tā-ha-thu-tak ha jong jut sōm dyn-no  
*Shook the earthquake just at time sharpening spear to-sell*

ha iiw. Yngkheit kynsan. Ne tiang-dait ynnan bet. ī-in prok  
*at market. Shook severe. I afraid much very. The-house all*

lah-lip. Njāp yn-ji. Tah khiaw kymiang ympait, met-met yn-ji.  
*Fell. Died no-one. Only vessels earthen broke, anything(else) not.*

He-ymmot iāw bang njoh jet ja. Synsbih se iāw bang njoh ja.  
*At-night we eat got not food. Morning to us eat (was)-got food.*

He-ymmot iāw in hatyrna. Ynjai be slap kynsan, iāw jymbait prok.  
*At-night we slept outside. Fell the rain heavily, we (were)-wet all.*

### SYNTENG OR PNAR.

This dialect is spoken over the greater part of the east of the District of the Khasi and Jaintia Hills, i.e., in the Jaintia country. The number of speakers is estimated to be about 51,740. The following are the main points of difference between it and Standard Khassi. The word 'Pnar' means 'Dwellers of the Upper Hills' of the Jowai sub-division of the Khasi and Jaintia Hills District.

The **Vocabulary** differs mainly in pronunciation. Thus, we have *ē* for *ai*, give; *mo* for *māw*, stone; *wi* for *wei*, one; *bru* for *brīw*, man; *ba-sih*, for *ba-snīw*, bad; *Blāi* for *Blei*, God. There are not so many words peculiar to the dialect as in Lyng-*ngam*. With *Blāi* compare Lyng-*ngam* *Brei*, the Wār *Prai*, and the Palaung *Prā*.

The **Pronunciation** is generally as in the Standard dialect, but attention must be called to the fact that the standard *ng* is sometimes represented by *nj*. This *nj* is sometimes represented by the letter *ñ*. Thus, *dinj* or *dīñ*, for the Standard *ding*, fire. This *nj* or *ñ* is variously pronounced. Properly pronounced, it is a peculiar nasal, something like *n-ŋg*, but in some localities, where the speakers 'crunch' or 'munch' their words (owing to their habit of perpetually chewing betel), it has the sound of *nj* or *nji* (i.e., *njy*, in which *y* has the English consonantal sound, and not the vowel-sound of Khassi). As explained above, the specimens and list of words represent the sound in two ways.

The **Order of words** is not so strict as in Standard Khassi. The pronoun which indicates the subject of the verb quite commonly follows it instead of (or as well as) preceding it, in this agreeing with the other dialects, but differing from the Standard.

As regards the **Articles**, they are the same as in the Standard dialect. It should, however, be noted that the article *i* is frequently used, not in a diminutive, but in a neuter sense. Thus, *i-bhah*, the portion; *ha i-tu i por*, at that time.

**NOUNS.**—The declension appears to be exactly the same as in the Standard dialect. The same prepositions are used. *Ie* is often used instead of *ia* (Wār has *ei*).

**ADJECTIVES.**—The adjectival prefix, *ba*, is the same as in the Standard. The following are examples of comparison,—

*Ba-bhā*, good.

*Rap-bhā*, better.

*Bhā duh*, best.

*Bhā tam* is also used for the superlative, as in the Standard. The comparative prefix *rap* also occurs in Wār.

**PRONOUNS.**—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	<i>nga</i> , <i>ō</i>	<i>ngi</i> , <i>ī</i> .
2nd Person	<i>mē</i> , <i>mi</i>	<i>phi</i> .
3rd Person	<i>u</i> fem. <i>ka</i>	<i>ki</i> .

The *ō* of the first person very commonly means 'my.' Thus, *ki lok ō*, my friends. Similarly, in the second person, *u pāiu mi*, thy brother. Again, for the third person,

*ong u ha u-pa u*, said he to the father his, he said to his father. This is not, however, peculiar to Synteng. The genitive prefix is often omitted in the Standard dialect.

The feminine form of the second person is not found in the specimens, but may be inferred from the plural *phi* to be *pha*, as in the Standard.

The **Demonstrative Pronouns** which I have noted are—

<i>u-ni</i>	corresponding to the Standard	<i>u-ne</i> ,	this.
<i>u-tu</i>	"	<i>u-to</i> ,	that (near).
<i>u-te</i>	"	<i>u-tai</i> ,	that (far).

The **Relative Pronoun** is *u-ba* or *u-wa*.

The **Interrogative Pronouns** are *u-i*, who? and *i-i*, what? corresponding to the Standard *u-ei*.

**VERBS.**—As already pointed out, the pronouns which indicate the subject, and also the subject when it is a noun, frequently follow, instead of preceding the verb.

The words meaning 'to be' are *man* and *em*. *Em* (compare the Standard *im*, to live), corresponds to the Standard *don*, and also means 'to have.' In the List of Words (Nos. 162, etc.) *hi* is suffixed to *em*. This is merely a participle of emphasis which may be attached to all verbs. Thus *lāi hi u*, he goes personally, corresponding to the Standard *u leit hi*. *Em* is used for both the present and the past tenses. It never takes the prefix *da* of the past tense.

The **Present Tense** is either the bare root-form, or else takes the prefix *wa*, as in *wa sympathō*, I strike.

The **Past Tense** usually takes no prefix or suffix, and is therefore the same in form as the simplest form of the Present. Sometimes it takes the prefix *da*, which corresponds to the Standard *la*. Thus, *da bomō* or *da shohō*, I struck, corresponding to the Standard *ngā la shoh*. *Dep*, meaning 'finished,' 'completed,' is sometimes added to *da*, see List of Words, Nos. 178, 186 and 193.

The sign of the **Future** is *u*, which is prefixed to the verb, as in *u sympathō*, I shall strike; *u lāi ō sha u-pa*, will go I to the father, I will go to my father. The infinitive also takes *u* (corresponding to the Standard *ba'n*) as in *u pyn-dap*, (he desired) to fill. In both cases, this *u* corresponds to the Wār *jū*. *Yn* also occurs once in the parable in the first person plural of the Imperative; *to yn ia-bām ia-dih ia-kymen*, let us eat, drink, and be merry together.

[No. 5.]

## MŌN-KHMĒR FAMILY.

KHASSI.

SYNTENG DIALECT.

(DISTRICT, KHAST AND JAINTIA HILLS.)

## SPECIMEN I.

(U Kiri Dikhar, 1900.)

Em u-wi u-bru u-ba em ār ngut ki-khōn shynrang.  
*There-was one a-man who had two persons children male.*

Te u-ba s'diāh ong u ha u-pa u, 'pa, ē noh  
*Then who youngest said he to father his, 'father, give away*

i-bhāh ō kat i-ba toh ia nga. Te bhāh u ia ki  
*the-portion my whatever what falls to me. Then divided he to them*

kat i-ba em i jong u. Ym būn sngi nai'te u-te u-ba  
*whatever what was the of him. Not many days thence that who*

s'diāh lum lang u i jong u baroh, kat ba em, lāi wot  
*youngest gathered together he the of him all, whatever there was, went off*

u sha i-wi i-shnong i-ba j'ngai: hei'te pyn-lut u kat i-ba em  
*he to one village which-(was) far: there wasted he whatever what was*

i jong u ha i-leh sarong. Mynda lut baroh kat ba  
*it of him in doing proudly. When spent all whatever there*

em, te poi u-snem ba'sih. Hei'te da dub u. Nei'te lāi  
*was, then came a-year bad. Then being in-want he. Then went*

ia-soh u ba u-wi u-tre-shnong i-te i-thāw; te phāh  
*join he with one citizen of-that place; then sent*

u u u-lāi share sniāng sha lūm. Te kwah u u-pyn-dap  
*he him to-go tend pigs to hills. Then desired he to-fill*

ia-u-kypoh u da-u-skop u-ba juh bām ki-sniāng; te  
*the-belly his with-husk which usually ate the-pigs; then*

ym em ba ē ia u. Te ynda khyrñiat jong-bru u ong u,  
*not there-was that give to him. Then when returned consciousness he said he,*

'katnu ngut ki shakri u-pa ō ki-ba ioh pura i-ja  
*'how-many persons the servants the-father mine who get enough rice*

be i-batam. Nga te sa iāp thyangan. U mihnōh ō u lāi  
*and the-over. I then shall die hungry. Will go-out(start) I will go*

ō sha u-pa ioh u ong ō ha u, "Pa, nga da leh pāp ō  
*I will father that will say I to him, "Father, I have done sin I*

ia mē be-i ia i-byneiñ; ym hoi de u khut mi ia-nга  
*against thee and-also against heaven; not fit any-more to call thou me*

u-khōn mi; pyn-man nga kam u-wi-hi eh u-shakri mi.' ' Te ieng wot son thy; make me as one-only a-servant thy.' ' Then stood up u te läi u sha u-pa u. Te katba dang jing-ngāi u khajiak, he then went he to father his. Then while being far he (a)-little, iō wot u-pa u u sñiāw byrāi u, ia u phet u, te saw as-soon-as the-father his him felt pity he, to him ran he, then khynrup u u, te doh wot u u. Hei'te u-te u-khōn ong seized he him, then kissed at-the-same-time he him. Then that the-son said u ha u, 'pa, nga da leh pāp ō ia i-b'neñ bei haba iō mi; he to him, 'father, I have committed sin I against heaven and when sawest thou; ym hoi de u khut mi ia-nга u-khōn mi.' Te u-pa u not fit any-more to call thou me the-son thine.' Then the-father his nei'te ong u ha ki-shakri u, 'lam ka-that kūp ka-ba bhā thence said he to the-servants his, 'bring a-cloth wearing which good tam; pyn-kūp ia u pyn-dein ka-sahkti ha ka kti u, pyn-sap wa most; dress to him decorate a-ring to a hand his, put with ki-juta ha ki-kyat u. To yn ia-bām ia-dih ia-kymen. Neibhah uni the-shoes on the-feet his. Let to eat drink make-merry. For this u-khōn ō u-ba da iap, da im wan u; u-ba da wiar, da shem son my who was dead, was alive again he; who was lost, was found wan u.' Nei'te ia-kymen ki. again he.' Then together-joy they.

Ha i-te i-por u-khōn baheh em u ha lyngkha. Te katba dang In that time the-son eldest was he in field. Then as still la wan u, poi u hajan iung, sñiw u ie-i barüai, bashād. was coming he, came he near house, heard he something singing dancing. Te khut u ia u-wi na ki-shakri kylli u, 'Ileh kamni?' Te ong Then called he to one of the-servants asked he, 'Why thus?' Then said u ha u, 'da wan u-paiu mi. U-pa mi khawai u neibhah he to him, 'was come the-brother thine. The-father thine feasted he for ba da ioh-wan u u he-i shait he-i tram.' Hei'te shrai because has got-back he him in-his health in-his good-state.' Then angry wot u, te ym ben de u u p'siah hapoh iung. Nei'te at-once he, then not agree any-more he to enter in house. Therefore mih u-pa u, lana u u. Te ong u ha u-pa u, 'iō, came-out the-father his, entreated he him. Then said he to the-father his, 'lo, nga būn snem ba da summar ō ia me, ym em ujuh tyngkhain ō I many years that have taken-care I of thee, not have ever broken I ie-i hukum mi; katte ilēh ym juh ē mi ia nga tang i-wi something order thine; yet also not ever gavest thou to me even one i-khōn blang ileh, ioh u ia-sñiāw-bhā ō wa ki-lok ō. a-young goat also, that to together-feel-good I with the-friends mine.

Kat-u-io-pathan du wa poi hi uni u-khōn mi u-ba pyn-ngam  
*In-spite-of-that as-soon-as that came only this the-son thine who plunged*  
 mē ha ki-kusbi, te ē khawai mi ie-i-bhāh u.' Ne'te  
*thy-(property) in the-harlots, then give feast thou for-sake his.'* Then  
 ong u, 'khōn, mē u-ba juh em shirup ba nga, kat i-ba em i  
*said he, 'son, thou who ever wast together with me, whatever what was that*  
 jong nga, du i jong mē don. Em kam u ia-rkhai ia-kmen i  
*of me, only it of thee all. There-is need to make-merry jolly we*  
 neibhah u-ni, u paiu mi u-wa da iap, da im wan u; u-ba da  
*for this, the brother thine who was dead, was alive again he; who was*  
 wiar, da shem wan u.  
*lost, was found again he.'*

[No. 6.]

## MŌN-KHMĒR FAMILY.

KHASSI.

SYNTENG DIALECT.

(DISTRICT, KHASI AND JAINTEA HILLS.)

## SPECIMEN II.

(U Kiri Dikhar, 1900.)

I-wow kynmo ia u-kh'mi.  
*What recollect of the-earthquake.*

Ha i-tu i-por ba-khai u-kh'mi, toh ha ka-sngi ka-ba iap ka-wi ka  
*In that the-time arose the-earthquake, fell in the-day(on) which died one a*  
 bru, bei wa hiar haroh u-slap. Te nga dang la-wan tlep bru wot ō.  
*woman, and (on-)which fell also the-rain. And I was came bury person just I.*  
 Te katda k'jam te hang dinj ō ha t'pāi hapoh iung, te duh  
*And because cold and warm fire I in hearth inside house, then only*  
 shibet donhi te mihi wot ō sha dhari. Te sñiāw ō ba khih  
*little-time only and went-out just I to veranda. And felt I that rocking*  
 wer-wer kamwa khih u-kh'mi. Te ab bhā wot ō  
*slightly as shaking (or trembling) an-earthquake. And listened well just I*  
 sñiāw ō da rap jongheh, mihi wot ō sha p'shem. Te du wa  
*felt I was more severe, went-out just I to front-of-house. And only that*  
 poi hi ō ha p'shem, khih wot jongheh-jongheh. Katwa  
*arrived only I in front-of-house, shook just severely-severely. Although*  
 iō-luti u wiar, ileh sam khih  
*seeing-the-road (i.e., expecting) to cease, nevertheless more-and-more shook*  
 pathan jongheh. Hei'te te da tein sih ō, te har  
*notwithstanding severely. Then then was afraid very-much I, and although*  
 tein ileh dang rab em hi i-wa io-luti ie-i-wow wiar u. Te  
*afraid also there something was also the expectation for-to cease it. And*  
 mynda hāp hi-eh i-khlih u atoshkhana, te ong ō, 'i-ni te da leh u-Blāi  
*when fell down the-top a chimney, then said I, 'this then is doing God*  
 dajong sakhiat; myntu te ym dam de u ngam.'  
*with earnestness; now then not fail any-more to sink-down (the-world).'*

Katte te io-luti ō saduiei ba u ngam hi,  
*By-that-time then expected I only for that it will-sink only,*  
 klukne shapoh te dep iam ne.  
*swallowed-wholly inside then done for all.*

For a free translation, see under Khassi (Standard).

## WĀR.

This dialect of Khassi is spoken in the south-east corner of the District of the Khasi and Jaintia Hills, in the country between Jowai and Jaintiapur. The word *Wār* means valleys. To its east and north, we find Synteng, and, to its west and north-west, Standard Khassi. The estimated number of its speakers is 7,000.

This dialect differs much more from the standard than does Synteng. There is no fixed form of spelling, and it will be found in the specimens that there is little uniformity observed in writing the same word when it occurs more than once. The following are the principal points in which the dialect differs from Standard Khassi.

The **Vocabulary** frequently differs. Thus, we have *mi* for *wei*, one; *nia* for *kjat*, a foot; *l'men* for *bniat*, a tooth, and many others. Even when a word is retained, it undergoes great changes. Thus, *ā* for *ār*, two; *tāi* for *kti*, a hand; *hān* for *khān*, a child; *sni* for *ing*, a house.

As regards **Pronunciation**, we should note the occurrence of the letter *ñ* or *nj*, which has been explained under the head of Synteng. Generally speaking the pronunciation of words is indefinite. Thus, we have both *jungai* and *sh'ngāi* meaning 'a day'.

The **Order of Words** is not so strictly observed as in the Standard dialect. The subject, and especially the pronoun indicating the subject, frequently follow the verb.

As regards '**Articles**', the frequent use of the diminutive *i* as a neuter article should be observed. Thus, *i swah-m*, the property of thee. *U*, *ka*, and *ki* are used as in the Standard dialect, but *i* is much oftener used for the plural (besides being used in the neuter singular) than *ki*.

**NOUNS.**—The prefix of the genitive is *jong* as in the Standard dialect, but it is very often omitted, as in *u trai-shmong ka-te ka-ri*, a citizen of that country.

For the Accusative-Dative, the prefix is *ei*, corresponding to the Standard *ia*, as in *ei-iē*, them or to them.

For the Dative, we have the Standard *ha* (also written *he*), and also *tu*, as in *tu madan*, (he sent him) to the fields.

The prefix *ti* is used in a great variety of meanings. Its proper use seems to be to denote the Ablative, as in *ti u-pa*, from a father; *u-mi ti ki-shakri*, one from (*i.e.*, of) the servants. But it is also used for the Locative, as in *a-ah u ti ka-lahi*, he was in the field; *dem u ti radang u*, he fell on his neck. Again it is used for the Dative, as in *ong u ti u-pa*, he said to the father.

(It is possible that this word is borrowed from some Tai language, in which *ti* is used as the prefix both of the Dative and of the Ablative.)

**Adjectives.**—The Adjectival prefix corresponding to the Standard *ba* seems to be *a* or *wa*. The following are examples of comparison,—

*wa-ry-um*, good.

*rap ry-um*, better.

*ry-um tam*, or *ry-um barē*, best.

The comparative prefix *rap* also occurs in Synteng.

**PRONOUNS.**—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	<i>nga, nge, ñia, o, a</i>	<i>ēi, i.</i>
2nd Person	<i>em, ym, 'm</i>	<i>ēhi, hi.</i>
3rd Person	<i>ēw, u, iē</i> .	<i>iē, i.</i>

As regards the pronouns of the first person, *nga* is probably a slip of the pen by a writer accustomed to Standard Khassi for *nge*. Similarly, *a*, which occurs only once, and there means me (let me make merry with my friends), is evidently either a mistake for, or a by-form of, *o*. *O* and *i* both occur in Synteng under the forms *ō* and *ī*. For the second person, *em* and *ym* are evidently different ways of spelling (and perhaps pronouncing) the same word. The contracted form, *'m*, is very common, and has become a suffix meaning 'thy', as in *pa-'m*, written *pa'm*, thy father. As regards the third person, in every case in which *iē* occurs as a singular pronoun in the specimens, it is translated 'it'. It is probably a neuter pronoun, a contraction of *i-ēw*. On the other hand, however, the plural form *iē*, when it occurs in the specimens, always refers to human beings, and means 'them' (*ei-iē*, to them). It also may be a contraction of *i-ēw* (*i* being in this case the plural prefix).

The Demonstrative Pronouns which I have noted are *u-ne*, this, and *u-te*, that. The 'article,' of course, changes according to gender. In *ti te i hūn sni*, in that small house, the article is not prefixed to the pronominal termination.

The Relative Pronoun is *u-a*, *ka-a*, *i-a*, pl. *ki-a* or *i-a*, corresponding to the Standard *u-ba*, etc. *A* is sometimes written *wa*, thus, *u-wa*. After *i* it is sometimes written *ia*, as in *i-ia*, *ki-ia*.

The Interrogative Pronoun is *ai*, to which the appropriate article is prefixed according to gender.

**VERBS.**—The words meaning 'to be' are *man* and *ah*. The latter is the equivalent of the Standard *don* and also means 'to have'. *Te* is also used to mean 'was', but in the specimens it only occurs with the negative *pong*.

The Present Tense is formed by prefixing *a* to the root. Thus, *a-man o*, I am; *a-sympat 'm*, thou strikest. Compare the Synteng prefix *wa*. As already pointed out, the pronoun of the subject usually follows the verb. The *a* is sometimes omitted, so that we have the bare root as in the Standard dialect. Thus, *em u-a beh ah be ñia*, thou who always art with me.

The Past Tense takes the prefix *da* or *de*, as in *da choh nge*, I struck; *da pyn-lang*, collected; *da duk*, became poor; *de pyn-lut*, spent. Synteng also has *da*.

Instead of *da*, we also find *a*, as in *a-ah u ti ka-lahi*, he was in the field; *a-ai khawai u-pa 'm*, gave feast the father of-thee, thy father gave a feast. In *a-da-wan u-bo-'m*, hath-come the brother of thee, thy brother hath come, we have both *a* and *da* to form the perfect. *A* is said to be the equivalent of the Standard *la*.

Often the prefix is omitted in this tense, as in *līā-u*, he went (to a far country).

The Future Tense is formed by prefixing *ju*, as in *ju sympath nge*, I shall strike. So we have *ju zeng nge*, I will stand; *ju līā nge*, I will go. Compare Synteng *u*.

The Infinitive Mood is formed by the same prefix. Thus, *hyng-eh tang ju-ba*, difficult even to eat; *ju hut hūn'm*, to call thy son; *ju-wan*, to come (into the house).

*Ju* appears to have the meaning of 'never' in the following phrases,—

*Ah ju bōn sh'ngāi*, there were not even many days.

*Ah ju tympung nge*, I never violated (thy command).

*Ah ju-beh ai'm*, thou hast never given.

*Ju* seems to be the equivalent of the Standard *jiw*, ever. See the remarks on the negative in Lyng-ngam.

Another negative is *pong*, as in,—

*Ry-um iē te pong*, good it was not (to call me thy son).

*Henle te dam te pong ju ngem*, now then failed was not to sink, i.e. (the world) will now certainly sink. In this sentence the *ju* is certainly the sign of the infinitive, as we see from the next line of the specimen.

We must, however, note that *pong* also means 'again', as in the phrase, 'was found again', which occurs twice in the parable, and in one place is *da toh pong ēw*, and in the other *da toh wan ēw*.

Yet another negative appears in line 3 of the parable, *ah hyn-ah*, is not-is, i.e., everything. Compare the Mikir *kādō-kāvē*, what-is what-is-not, used in exactly the same sense. Mikirs (who speak a Tibeto-Burman language) live next to the Wār people, at the head-waters of the river Kopili.

[No. 7.]

## MŌN-KHMĒR FAMILY.

KHASSI.

WĀR DIALECT.

(DISTRICT, KHASI AND JAINTEA HILLS.)

## SPECIMEN I.

(U Kiri Dikhar, 1900.)

U-mi u-juprēw ah ar-bai i-hūn u. U-wa jiang ti ei-iē  
*One a-man had two-persons sons his. He-who younger from them*  
ong u ti u-pa u, 'pa, ai noh i-bhah o i-ia harem  
*said he to the-father his, 'father, give away the-share mine that-which falls*  
tu ūia. Te bhāh u he ei-iē kat-a ah hyn-ah i jong ēw.  
*tu ūia. Then divided he to them whatever is not-is that of him.*  
Ah ju bōn sh'ngāi ie u-te u-hūn u u-wa jiang da pyn-lang  
*Were not many days since that the-son his what younger was collecting*  
u baroh, te liā-u sha ka-ri ka-a sh'ngūi, ti-te pyn-lut u  
*he all, then went-he to a-country which far, there spent he*  
ite i jong-u ti kam hymman. Lah de pyn-lut u baroh poi ka-  
*that the his in deeds wicked. When has spent he all occurred a-*  
snia-snem ka-a mia ti ka-te ka-ri. Te da duk u.  
*bad-year (famine) which great in that country. Then became poor he.*  
Te liā ūiah-lok u ba u-mi u-trai-shnong ka-te ka-ri.  
*Then went make-friends he with one a-citizen that country.*  
Te ruh u ēw ju-liā sharui rñiang u tu madan. Te kwah u  
*Then sent he him to-go tend pigs he to fields. Then wished he*  
ju-ba da i-te i-skop i-a ba ki-rñiang. Ah te u-wa ai ha ēw.  
*to-eat by those husks that ate the-pigs. No one who give to him.*  
Lah a kymmo jong-juprēw-u ong u, 'shi hymbow bai i-shakri  
*When he remembered his-manhood said he, 'how many persons servants*  
u-pa ki-ia ah i-ba i-a hyng-eh tang ju-ba, kat ūia ūiang  
*father who have food which difficult (i.e. too-much) even to-eat, while I I-will*  
iip tymphoh ti-ne. Ju zeng nge, ju liā nge sha u-pa, ju ong  
*die hungry here. Will stand I, will go I to the-father, will say*  
nge ti ēw, "pa, da leh pāp nge ha em ba ha i-phliang. Ry-um  
*I to him, "father, have done sin I to thee and to heaven. Good*  
iē te pong ju hut hūn'm ha ūia. Pyn-man ha ūia kaw mi u-shakri'm."  
*it was not to call son-thy to me. Make to me as one a-servant-thine."*  
Te zeng u, te liā u sha u-pa u. Te kata dang  
*Then stand (arise) he, then went he to the-father his. Then while still*

sh'ngūi u, te mah u-pa u ēw; sah shep u ha ēw; te phet far he, then saw the-father his him; felt pity he on him; then ran u, dem u ti radang u, te doh u ēw. U-te u-hūn ong u he, fall he on neck his, then kissed he him. That son said he ti ēw, 'pa, da leh pāp o ha i-phliang ba ti 'mat'm, to him, 'father, have done sin I to heaven and to face-thine, ry-um iē te pong ju hut hun'm ha ñia.' Te u pa u ong u good it was not to call son-thy to me.' Then the father his said he ha i-shakri u, 'nam i-dīa i-a ry-um tam, pyn-kūp ha ēw; to the-servants his, 'bring a-cloth which good most, clothe upon him; pyn-phin bei ksah-tai ti tai u, bei juta ti nia u. To ñia-ba put-on also ring on hand his, and shoes on feet his. Let eat-together ñia-kymen i, katma u-ne u-hūn nge u-wa da iip, da py-em pong; u make-merry-together us, because this son mine who was dead, was alive again; he u-wa da wiар, da toh pong ēw.' Te da ñia-leh k'men iē. who was lost, was found again him.' Then was make merry they.

Ti ka-te ka-por u-hūn rongbah jong ēw a-ah u ti ka-lahi. Ti ka-por At that time the-son elder of his was he on the-field. At the-time kah wan poi u ti-jan sni, sah u hah i rüoi be kazai. La-tite hut as came arrived he to-near house, heard he of a song and dance. Then called u kin u-mi ti ki-shakri thui u, 'i-ai i-ah ni iē katte-katte?' Ong u ti he only one from the-servants asked he, 'what were doing they so-much?' Said he to ēw, 'a-da-wan u-bo'm, bei a-ai khawai u-pa'm poi u-him, 'has-come the-brother-thine, and gave feast the-father-thine came the para'm dei a hüah dei u-py-em.' Lah tite kiāt, u-wen brother-thine in good health in the-life.' Then there angry, he-would-not u-te ju wan shapoh sni. Lah i-te shloh u-pa u nubar, he-then to come in house. After that came-out the-father his outside, la-na-lahon u ēw. Te ong u ti u-pa u, 'mah, shi kat-te snem entreated he him. Then said he to the-father his, 'see, all these years shakri nge ha em; ah ju tympung nge ha i-hukum i jong served I to thee; have never violated I to a-order any of em ti kañiah kañiah ka-por; ah jubeh ai'm ha ñia tang u thee at any any a-time; hast never given-thou to me even a hūn-blanc be ha di a ju ñiah-sah-syor bei lok nge. Pynban duh kid even to let me to make-merry with friends mine. Yet just a wan hi u-ne u-hūn'm u-wa pyn-lut ha i-swah'm ti ki as came only this the-son-thine who spent of the-property-thine to the kusbi, em ai khawai pynban ym ha i-bhah u.' Lah i-te ong harlots, thou gavest feast yet thou for sake his.' After that said u ha ēw, 'O hūn, em u-a beh ah bei ñia kat i-wa ah i he to him, 'O son, thou who always art with me as what-(I) have that

jōng ñia i-te i jong em. Ah kam ha-ēi ju ñia-leh k'men i, bei  
of me that is of thee. There-is need for-us to make merry us, and  
ju sah-syor i. Mah, u-ne u-parā'm u-ba da iip, te hynle  
to be-glad we. See, this the-brother-thine who was dead, but now  
da py-em pong u; da wiar u, te da toh wan ēw.<sup>2</sup>  
is alive again he; was lost he, then was found again him.<sup>2</sup>

## MŌN-KHMĒR FAMILY.

KHASSI.

WĀR DIALECT.

(DISTRICT, KHASI AND JAITIA HILLS.)

## SPECIMEN II.

(U Kiri Dikhar, 1900.)

I-a ju-kymmo ha u-kh'mai.  
*What to-recollect about the-earthquake.*

Ti ka-te ka-por a-how u-kh'mai toh ti ka-jungai ka-a iip ka-mi  
*At that time arose the-earthquake fell in the-day which died one*  
 ka-juprēw, ba alah bow slai. Te ūnia dang wan tep juprēw  
*she-person, and fell with rain. And I was coming-(from) burying person*  
 bet nga. Katda kjam iē, te rang shmen nge ti twui shapoh  
*also I. Because cold it, then warm fire I near hearth inside*  
 sni. Te shiwiat hi.ē te shloh bet nge sha mukyndep. Te sah nge  
*house. Then little-time only then went-out just I to veranda. Then felt I*  
 akhing did-did, kāi-a khing u-khmai. Te sah diam bet nge, te  
*trembling slightly, as-if tremble the-earthquake. And listened well then I, then*  
 sah nge de rap jongheh iē; shloh bet nge sha nudwar. Te poi bet  
*felt I with more severe it; went just I to courtyard. Then arrived just*  
 nge nudwar, khih bet iē jongheh jongheh. Kat amah-rhen a-ju wiar  
*I courtyard, shake just it severely severely. Although expect to cease*  
 ube niang khing iē jongheh. Lah tite te da k'tiang dhep  
*nevertheless more-and-more shook it severely. After that then was afraid much*  
 nge. Hor, be-a ktiang be, dang rēp āh hi iē ia mah-rhen hah i-a  
*I. Although, with fear also, theré something was also it to expectation for what*  
 ju-wiar u. Te lah-ada harem i-khliah atoskhana. Te ong nge, 'i-ne  
*will-cease it. Then after fell a-top chimney. Then said I, 'this*  
 te da-lieh u-Prāi dei-jong-shynnam.' Henle te dam te-pong ju-ngem.'  
*then did God with-earnestness.' Now then ailed was-not to-sink.'*  
 Katte te mah-rhen nge du hah i ju-ngem hai kluk-ne shapoh te  
*At-that-(time) then expected I only that it to-subsidy in wholly inside then*  
 dep iē iam-ne.  
*done it for-all.*

For a free translation see under Khassi (Standard).



**STANDARD LIST OF WORDS AND SENTENCES IN KHASSI**

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
1. One . . . .	Wei, shi . . . .	Waw, shi . . . .	Wi, shi . . . .
2. Two . . . .	Ār . . . .	Ār-re or ā-re . . . .	Ar . . . .
3. Three . . . .	Lāi . . . .	Lai-re . . . .	Lē . . . .
4. Four . . . .	Sāw . . . .	Sāw-re . . . .	Sō . . . .
5. Five . . . .	San . . . .	San-de . . . .	San . . . .
6. Six . . . .	Hinriw . . . .	Hyrrew-re . . . .	Ynru . . . .
7. Seven . . . .	Hinniew . . . .	Hynnju-re . . . .	Ynñiaw . . . .
8. Eight . . . .	Phrā . . . .	Phrā-re . . . .	Phrā . . . .
9. Nine . . . .	Khyndāi . . . .	Khondai-re . . . .	Khyndē . . . .
10. Ten . . . .	Shi-phew . . . .	Shi-phu . . . .	Shi-phāw . . . .
11. Twenty . . . .	Ār-phew . . . .	Ār-phu . . . .	Ār-phāw . . . .
12. Fifty . . . .	San-phew . . . .	San-phu . . . .	San-phāw . . . .
13. Hundred . . . .	Shi-spah . . . .	Shi-spāh . . . .	Shi-spah . . . .
14. I . . . .	Ngā . . . .	Ne . . . .	Nga, ð . . . .
15. Of me . . . .	Jong ngā . . . .	Jong ne, am ne, am-nam ne, amb ne.	Jong nga, ð . . . .
16. Mine . . . .	Jong ngā . . . .	Jong ne . . . .	Jong nga . . . .
17. We . . . .	Ngi . . . .	Bīaw, iāw . . . .	I, ngi . . . .
18. Of us . . . .	Jong ngi . . . .	Jong iāw, am-nam iāw . . . .	Jong i . . . .
19. Our . . . .	Jong ngi . . . .	Jong iāw . . . .	Jong i . . . .
20. Thou . . . .	Mē, fem. phā . . . .	Ba-mi, mi, mei . . . .	Mē, mi . . . .
21. Of thee . . . .	Jong mē . . . .	Jong mi, am mi, am-nam mi . . . .	Jong mē, mi . . . .
22. Thine . . . .	Jong mē . . . .	Jong mi . . . .	Jong mē, mi . . . .
23. You . . . .	Phi . . . .	Phiāw . . . .	Phi . . . .
24. Of you . . . .	Jong phi . . . .	Jong phiāw, nam phiāw . . . .	Jong phi . . . .

AND OTHER MON-KHMER LANGUAGES.

Khassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Mi, shi . . . . .	Hle, ( <i>in composition, se</i> ) . .	1. One.
Ā . . . . .	Ā ( <i>Riang, k-ār</i> ) . .	2. Two.
Lāi . . . . .	We ( <i>Wa, lai</i> ) . . .	3. Three.
Zia . . . . .	Phōn . . . . .	4. Four.
Zan . . . . .	Phan ( <i>Mōn, pa-sōn</i> ) . .	5. Five.
Throw . . . . .	Taw ( <i>Mōn, kā-rao</i> ) . .	6. Six.
Hynthlāi . . . . .	Pu . . . . .	7. Seven.
Hynpyā . . . . .	Ta ( <i>Riang, pre-ta</i> ) . .	8. Eight.
Hynshyāi . . . . .	Tim, 'ntim, ( <i>Stieng, kin</i> )	9. Nine.
Shi-phui . . . . .	Kö, se-kür . . . .	10. Ten.
Ār-phui . . . . .	A-kür, ( <i>Riang, ār-kall</i> ) .	11. Twenty.
Zan-phui . . . . .	.....	12. Fifty.
Shi-swāh . . . . .	U-pai-ya, se-par-yar . .	13. Hundred.
Nia, nge, o . . . . .	Ao . . . . .	14. I.
Jong nia, etc. . . . .	.....	15. Of me.
Jong nia, etc. . . . .	.....	16. Mine.
Ē-i, ī . . . . .	Yo . . . . .	17. We.
Jong ē-i . . . . .	.....	18. Of us.
Jong ē-i . . . . .	.....	19. Our.
Em . . . . .	Mai, mi . . . .	20. Thou.
Jong em, 'm . . . . .	..... <sup>§</sup>	21. Of thee.
Jong em, 'm . . . . .	.....	22. Thine.
Ēhi, hi . . . . .	Pe . . . . .	23. You.
Jong ēhi . . . . .	.....	24. Of you.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
25. Your . . . .	Jong phi . . . .	Jong phiāw . . . .	Jong phi . . . .
26. He . . . .	U . . . . .	Ju, u-ju . . . . .	U . . . . .
27. Of him . . . .	Jong u . . . . .	Jong ju, nam ju, am ju . . . . .	Jong u . . . . .
28. His . . . .	Jong u . . . . .	Jong ju . . . . .	Jong u . . . . .
29. They . . . .	Ki . . . . .	Kiw . . . . .	Ki . . . . .
30. Of them . . . .	Jong ki . . . . .	Jong kiw, nam kiw . . . . .	Jong ki . . . . .
31. Their . . . .	Jong ki . . . . .	Jong kiw . . . . .	Jong ki . . . . .
32. Hand . . . .	Ka kti . . . . .	Ktei . . . . .	Ka kti . . . . .
33. Foot . . . .	Ka kjat, kyjat, slajat . . . . .	K'jat . . . . .	Ka kjat, kyjat . . . . .
34. Nose . . . .	Ka khmut . . . . .	Leo'-mut . . . . .	Ka khmut . . . . .
35. Eye . . . .	Ka khmat . . . . .	Kh'mat . . . . .	Ka khmat . . . . .
36. Mouth . . . .	Ka shintur . . . . .	Lymor . . . . .	I ktiēn . . . . .
37. Tooth . . . .	Ka bniat . . . . .	Moiw . . . . .	Ka l'mien . . . . .
38. Ear . . . .	Ka shkōr . . . . .	Lykur . . . . .	Ka shkōr . . . . .
39. Hair . . . .	U shniuh . . . . .	Shnjek . . . . .	U shnih . . . . .
40. Head . . . .	Ka khlih . . . . .	Khlih . . . . .	I khlih . . . . .
41. Tongue . . . .	U thyllied . . . . .	Thylloid . . . . .	U thyllij . . . . .
42. Belly . . . .	Ka kypoh . . . . .	Khlaw . . . . .	U kypoh . . . . .
43. Back . . . .	Ka ingdong . . . . .	Phat . . . . .	I ryngkhih . . . . .
44. Iron . . . .	U nar . . . . .	Lymon . . . . .	U nar . . . . .
45. Gold . . . .	Ka ksiar . . . . .	'Siār . . . . .	I ksiar . . . . .
46. Silver . . . .	Ka rupa . . . . .	Rupa . . . . .	I rupa . . . . .
47. Father . . . .	U kpa' . . . . .	Pā . . . . .	U pa . . . . .
48. Mother . . . .	Ka kymi . . . . .	G'maw, 'bei, kybei . . . . .	Ka bei . . . . .
49. Brother . . . .	U para . . . . .	Hymmin ( <i>elder</i> ), hymbu ( <i>younger</i> ). . . . .	U pāīu, bāīu . . . . .
50. Sister . . . .	Ka para . . . . .	<i>Ditto, ditto</i> . . . . .	Ka pāīu, bāīu . . . . .
51. Man . . . .	U briw . . . . .	Breo, kohrang, korang ( <i>i.e. male</i> ). . . . .	U brū . . . . .

Khassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Jong ēhi . . . .	.....	25. Your.
U . . . .	An, ( <i>Riang</i> , hu) .	26. He
Jong ēw . . . .	.....	27. Of him.
Jong ēw . . . .	.....	28. His.
Ei iē . . . .	I, ke-doi ( <i>Riang</i> , ku) .	29. They.
Jong oi-iē . . . .	.....	30. Of them.
Jong ei-iē . . . .	.....	31. Their.
Ka tāi . . . .	Tai, ka-ba-tai . . .	32. Hand.
Ka nia . . . .	Jan . . . .	33. Foot.
U myrkong . . . .	Kadong-mu ( <i>Mōn</i> , mu) .	34. Nose.
Ka māt . . . .	Ngai ( <i>Mōn</i> , mut) . .	35. Eye.
I t'kong . . . .	Mwe . . . .	36. Mouth.
Ka l'men . . . .	Rang . . . .	37. Tooth.
Ka tərang . . . .	Hsōk . . . .	38. Ear.
U suh-khliah <sup>1</sup> . . . .	Hük-ken . . . .	39. Hair.
U khliah . . . .	Ken . . . .	40. Head.
U khliit . . . .	Hsā-tă . . . .	41. Tongue.
U 'poh . . . .	Wat ( <i>Riang</i> , klung) .	42. Belly.
U tympong . . . .	.....	43. Back.
U nar . . . .	Lhak ( <i>Riang</i> , hir) . .	44. Iron.
I ksi . . . .	Khyi, kri ( <i>Wa</i> , hsari) .	45. Gold
I rupa . . . .	Rön . . . .	46. Silver.
U pa . . . .	Kōn ( <i>Riang</i> , pa) . .	47. Father.
Ka māi . . . .	Mā ( <i>Mon</i> , a-mai) . .	48. Mother.
U para, u bo ( <i>younger</i> ) .	Pi ( <i>elder</i> ), wa ( <i>younger</i> ), bwi ( <i>younger</i> ).	49. Brother.
Ka para . . . .	Pi ipān ( <i>elder</i> ), wa ipān, bwi pūn ( <i>younger</i> ).	50. Sister.
U juprēw . . . .	Imai ( <i>male</i> ), ( <i>Riang</i> , keramē).	51. Man.

<sup>1</sup> Lit. 'that which glows on the head'; the Palaung seems to have the same meaning.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
52. Woman . . . .	Ka briw, ka kynthei . . . .	'Rāw-k'māw . . . .	Ka bru, ka kynthai . . . .
53. Wife . . . .	Ka tynga . . . .	Konthāw . . . .	Ka shikaw . . . .
54. Child . . . .	I khün . . . .	Khöndinj . . . .	I khon . . . .
55. Son . . . .	U khün . . . .	Khōn kohrang . . . .	U khon . . . .
56. Daughter . . . .	Ka khün . . . .	Khōn 'rāw-k'māw . . . .	Ka khon . . . .
57. Slave . . . .	U mrāw . . . .	Mrāw . . . .	U bro . . . .
58. Cultivator . . . .	U nougrep, u barep . . . .	Re-rynnāw . . . .	U barep . . . .
59. Shepherd . . . .	U nong-āp langbrot . . . .	U reo-njang-langbrot . . . .	U sharē ( <i>one who pastures</i> ) . . . .
60. God . . . .	U Blei . . . .	Blei or brei . . . .	U Blai . . . .
61. Devil . . . .	U ksüid . . . .	Ksoid . . . .	U blai-basih ( <i>i.e., wicked god</i> ). . . .
62. Sun . . . .	Ka sngi . . . .	Sngei . . . .	Ka sngi . . . .
63. Moon . . . .	U bynai . . . .	B'ni . . . .	U b'nai . . . .
64. Star . . . .	U khlür . . . .	Khlör . . . .	U khlür . . . .
65. Fire . . . .	Ka ding . . . .	Doinj . . . .	I diñ, dinj . . . .
66. Water . . . .	Ka üm . . . .	Güm . . . .	Ka üm . . . .
67. House . . . .	Ka ing . . . .	Ínj . . . .	I iung . . . .
68. Horse . . . .	U kulai . . . .	Gura . . . .	U kulē . . . .
69. Cow . . . .	Ka massi . . . .	Massoo . . . .	Ka massi . . . .
70. Dog . . . .	U ksew . . . .	Ksü, 'sü . . . .	U ksw . . . .
71. Cat . . . .	Ka miaw . . . .	Miāw . . . .	Ka miaw . . . .
72. Cock . . . .	U siar, u 'iar . . . .	'Iar rangbah . . . .	U siar . . . .
73. Duck . . . .	Ka hän . . . .	Tau kiap . . . .	Ka rapasa . . . .
74. Ass . . . .	Ka kadda . . . .	Kadda . . . .	Ka kadda . . . .
75. Camel . . . .	Ka ut . . . .	Ut, ud . . . .	Ka ut . . . .
76. Bird . . . .	Ka sim . . . .	Sim . . . .	Ka sim . . . .
77. Go . . . .	Leit . . . .	Dih . . . .	Lai . . . .
78. Eat . . . .	Bäm . . . .	Bang . . . .	Bäm . . . .

Khassi (Wār).	Palawng (and other Mōn-Khmōr Languages).	English.
Ka juprēw, ka hynthāi	I-pān, ( <i>Wa</i> , rapōn) ( <i>Kha-mūk</i> , sim-kun), ( <i>Mōn</i> , brao).	52. Woman.
Ka khynang	Pyi, ( <i>Kha-mūk</i> , tum-kaw).	53. Wife.
I hūn	I-det, ( <i>Khu-mūk</i> , khawn), ( <i>inumese</i> , kon).	54. Child.
U hūn	Kawn i-mai . . . .	55. Son.
Ka hūn	Kawn i-pan, ( <i>Wa</i> , kawn rapōn).	56. Daughter.
U ma	.....	57. Slave.
U wakhīh	.....	58. Cultivator.
U sharui	I-hyaing-măk ( <i>cowherd</i> )	59. Shepherd.
U Prāi	Pārā, Prā . . . .	60. God.
U prāi dheb	Kănam . . . .	61. Devil.
Ka jungai, ka sh'ngāi	Se-ngai . . . .	62. Sun.
U p'nui	Pa-kyo ( <i>Khmōr</i> , phkāy)	63. Moon.
U khlashmen	Hsa-man, să-main . .	64. Star.
I sh'men	Lakwai, ( <i>Wa</i> , ngo), ( <i>Bah-nar</i> , uing).	65. Fire.
Ka ām	Em, īm . . . .	66. Water.
I sni	Gang, ( <i>Wa</i> , nyè), ( <i>Mōn</i> , nhyi).	67. House.
U kurui	Imbyang . . . .	68. Horse.
Ka massow	Măk, mi ( <i>cow</i> ), mi-rasū ( <i>bull</i> ).	69. Cow.
U ksia	Hsao, ( <i>Mōn</i> , khla)	70. Dog.
Ka miaw	A-myao . . . .	71. Cat.
U sei	Tor, ( <i>Riang</i> , yer-rong), ( <i>Kha-mūk</i> , yer).	72. Cock.
Ka rapasa	Pyit ( <i>a Shān word</i> ) . .	73. Duck.
Ka kadda	.....	74. Ass.
Ka ut	.....	75. Camel.
Ka ksem	Hsim, sim . . . .	76. Bird.
Liā	Hao, ( <i>Riang</i> , lan)	77. Go.
Ba	Hawm . . . .	78. Eat.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
79. Sit . . . .	Shong . . . .	Machong . . . .	Chong, shong . . .
80. Come . . . .	Wan, alle ( <i>interjectional</i> ) .	Nei . . . .	Wan, alē ( <i>interjectional</i> )
81. Beat . . . .	Shoh, sympath . . . .	Rip . . . .	Shoh, bom, sympath . . .
82. Stand . . . .	Īeng . . . .	Njeng . . . .	Īeng . . . .
83. Die . . . .	Īāp . . . .	Njyn-nap, njiap, or njap .	Īāp . . . .
84. Give . . . .	Āi . . . .	Ai . . . .	Ē . . . .
85. Run . . . .	Phet, māreh . . . .	Mahir . . . .	Phet . . . .
86. Up . . . .	Ha neng, ha jrong, sha neng .	Ta-hynnnyng . . . .	Ha neinj . . . .
87. Near . . . .	Ha jan . . . .	Ha j'ngan . . . .	Ha jan . . . .
88. Down . . . .	Ha rum, sha rum . . . .	Ha rum . . . .	Sha wah . . . .
89. Far . . . .	Jing-ngāi . . . .	J'ng-ngi . . . .	J'ngāi . . . .
90. Before . . . .	Ha khymat, ha shiwa .	Ylliang, ha kh'mat . . .	Ha phrang . . . .
91. Behind . . . .	Ha din, sha din . . . .	Bandon . . . .	Ha din . . . .
92. Who . . . .	Uba ( <i>relative</i> ), u ei? ( <i>interrogative</i> ). .	U-iēt . . . .	Uba, u i? . . . .
93. What . . . .	Ka ei, aiuh? . . . .	Met . . . .	Ka i . . . .
94. Why . . . .	Balei . . . .	Raw met . . . .	Ileh . . . .
95. And . . . .	Bad . . . .	Bad . . . .	Ba, haroh . . . .
96. But . . . .	Hinrei . . . .	Namba . . . .	Mei'te . . . .
97. If . . . .	Lada . . . .	.....	Lada . . . .
98. Yes . . . .	Ha-ōid . . . .	Ha-āw . . . .	O . . . .
99. No . . . .	Ēm . . . .	Yn-ji . . . .	Oho . . . .
100. Alas . . . .	Jā . . . .	Hy-ne-nangngino . . .	Jā . . . .
101. A father . . . .	U kypa . . . .	U pa . . . .	U pa . . . .
102. Of a father . . . .	Jong u kypa . . . .	Jong pa, am pa . . . .	Jong u 'pa . . . .
103. To a father . . . .	Sha u kypa . . . .	Hanam pa, tnam pa, he (or hy) pa .	Sha u 'pa . . . .
104. From a father . . . .	Na u kypa . . . .	Nam pa . . . .	Na u 'pa . . . .
105. Two fathers . . . .	Ār-ngut ki k'pa . . . .	Pa ā'-ngut, ār-ngut ki k'pa .	Ār-ngut ki 'pa . . . .

Khassi (Wār)	Palaung (and other Mōn-Khmēr Languages).	English.
Shkea . . . .	Mōng . . . . .	79. Sit.
Wan, alē . . . .	De . . . . .	80. Come.
Choh, sympath . . . .	Ma . . . . .	81. Beat.
Zeng . . . . .	Jāng . . . . .	82. Stand.
Iip . . . . .	Yam . . . . .	83. Die.
Ai . . . . .	.....	84. Give.
Phet . . . . .	(Wa, pērayè) . . . .	85. Run
Nu th'mun . . . .	.....	86. Up.
Ti jan . . . . .	Indāw . . . . .	87. Near.
Sha rem . . . . .	.....	88. Down.
Sh'ngüi . . . . .	Dōng (Mōn, za-ngo-ā), (Bahnar, hangai), (Anamese, ngai), (Khmēr, chhngāy), (Lemet, sngay).	89. Far.
Ti phrang . . . . .	I-ai . . . . .	90. Before.
Di trāi . . . . .	I-pan . . . . .	91. Behind.
U ba . . . . .	.....	92. Who.
Ka ai . . . . .	.....	93. What.
Ai ni . . . . .	.....	94. Why.
Ba . . . . .	.....	95. And.
Lah-ē . . . . .	.....	96. But.
Nē-mē . . . . .	.....	97. If.
He-i . . . . .	.....	98. Yes.
Hoh . . . . .	.....	99. No.
O-māi . . . . .	.....	100. Alas.
U pa . . . . .	.....	101. A father.
Jong u 'pa . . . .	.....	102. Of a father.
Tu u 'pa . . . .	.....	103. To a father.
Ti u 'pa . . . .	.....	104. From a father.
Ār-bai i 'pa . . . .	.....	105. Two fathers.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
106. Fathers . . .	Ki k'pa . . .	Pa . . .	Ki 'pa . . .
107. Of fathers . . .	Jong ki k'pa . . .	Jong pa . . .	Jong ki 'pa . . .
108. To fathers . . .	Sha ki k'pa . . .	Hanam pa, tnam pa . .	Sha ki 'pa . . .
109. From fathers . . .	Na ki k'pa . . .	Am-nam pa . . .	Na ki 'pa . . .
110. A daughter . . .	Ka khün . . .	Khōn 'rāw-k'māw . .	Ka khōn . . .
111. Of a daughter . . .	Jong ka khün . . .	Jong khōn 'rāw-k'māw .	Jong ka khōn . .
112. To a daughter . . .	Sha ka khün . . .	Hanam (or tnam) khōn 'rāw-k'māw . .	Sha ka khōn . . .
113. From a daughter . . .	Na ka khün . . .	Am-nam khōn 'rāw-k'māw	Na ka khōn . . .
114. Two daughters . . .	Ār-ngut ki khün kynthei .	Ār-ngut khōn 'rāw-k'māw	Ār-ngut ki khōn kynthāi .
115. Daughters . . .	Ki khün kynthei .	Tah khōn 'rāw-k'māw .	Ki khōn kynthāi .
116. Of daughters . . .	Jong ki khün kynthei .	Jong khōn 'rāw-k'māw .	Jong ki khōn kynthāi .
117. To daughters . . .	Sha ki khün kynthei .	Hanam (or tnam) khōn 'rāw-k'māw .	Sha ki khōn kynthāi .
118. From daughters . . .	Na ki khün kynthei .	Am-nam khōn 'rāw-k'māw .	Na ki khōn kynthāi .
119. A good man . . .	U briw babbā . . .	Breo re-myriang . . .	U brū babhā . . .
120. Of a good man . . .	Jong u briw babbā . . .	Jong u breo re-myriang .	Jong u brū babhā .
121. To a good man . . .	Sha u briw babbā . . .	Hanam (or tnam) breo re-myriang . .	Sha u brū babhā .
122. From a good man . . .	Na u briw babbā . . .	Am-nam breo re-myriang .	Na u brū babhā .
123. Two good men . . .	Ār-ngut ki briw babbā .	Ār-ngut (or ā'-ngut) breo re-myriang . .	Ār-ngut ki brū babhā .
124. Good men . . .	Ki briw babbā . . .	U breo re-myriang . . .	Ki brū babhā . . .
125. Of good men . . .	Jong ki briw babbā . . .	Jong u breo re-myriang .	Jong ki brū babhā .
126. To good men . . .	Sha ki briw babbā . . .	Hanam (or tnam) breo re-myriang . .	Sha ki brū babhā .
127. From good men . . .	Na ki briw babbā . . .	Am-nam breo re-myriang .	Na ki brū babhā .
128. A good woman . . .	Ka kynthei babbā . . .	'Rāw-k'māw re-myriang .	Ka kynthāi ka babhā .
129. A bad boy . . .	U khynnah basniw . . .	Khōndinj khōn-kohrang re-kyncha . .	U khynnah basih .
130. Good women . . .	Ki kynthei babbā . . .	'Rāw-k'māw re-myriang .	Ki kynthāi ki babhā .
131. A bad girl . . .	Ka khynnah basniw . . .	Khōndinj 'rāw-k'māw re-kyncha . .	Ka khynnah ka basih .
132. Good . . .	Babhā . . .	Re-myriang . . .	Babhā . . .

Khasi (Wār).	Palaung (and other Mōn-Khmer Languages).	English.
I 'pa . . . . .	.....	106. Fathers.
Jong i 'pa . . . .	.....	107. Of fathers.
Tui'pa . . . . .	....	108. To fathers.
Ti i 'pa . . . . .	....	109. From fathers.
Ka hūn . . . . .	.....	110. A daughter.
Jong ka hūn . . . . .	.....	111. Of a daughter.
Tu ka hūn . . . . .	....	112. To a daughter.
Ti ka hūn . . . . .	.....	113. From a daughter.
Ār-bāi i hūn hynthāi .	.....	114. Two daughters.
I hūn hynthāi . . . . .	....	115. Daughters.
Jong i hūn hynthāi . . . . .	....	116. Of daughters.
Tu i hūn hynthāi . . . . .	.....	117. To daughters.
Ti i hūn hynthāi . . . . .	.....	118. From daughters.
U juprēw ryum . . . . .	....	119. A good man.
Jong u juprēw ryum . . . . .	....	120. Of a good man.
Tu u juprēw u wa-ryum . . . . .	....	121. To a good man.
Ti u juprēw u wa-ryum . . . . .	....	122. From a good man.
Ār-bāi ki juprēw ki wa-ryum . . . . .	....	123. Two good men.
I juprēw ryum . . . . .	....	124. Good men.
Jong i juprēw ryum . . . . .	....	125. Of good men.
Tu i juprēw ryum . . . . .	....	126. To good men.
Ti i juprēw ryum . . . . .	....	127. From good men.
Ka hynthāi ka wa-ryum . . . . .	....	128. A good woman.
U hymbo u wa-hymman . . . . .	....	129. A bad boy.
I hynthāi i wa-ryum . . . . .	....	130. Good women.
Ka hymbo ka hymman . . . . .	....	131. A bad girl.
Ryum . . . . .	....	132. Good.

Eng. fish.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
133. Better . . .	Kham bhā . . .	Mai-myriang . . .	Rap bhā . . .
134. Best . . .	Bhā tam . . .	U re-myriang khynnang .	Bhā duh . . .
135. High . . .	Jerong . . .	J'rong . . .	Jrong . . .
136. Higher . . .	Kham jerong .	Mai j'rong . . .	Rap jrong . . .
137. Highest . . .	Jerong tam .	U re-j'rong khynnang .	Jrong duh . . .
138. A horse . . .	U kulai . . .	Gura korang . . .	U kulē . . .
139. A mare . . .	Ka kulai . . .	Gura konthāw .	Ka kulē . . .
140. Horses . . .	Ki kulai . . .	Gura korang met .	Ki kulē . . .
141. Mares . . .	Ki kulai kynthei .	Gura konthāw met .	Ki kulē kynthāi .
142. A bull . . .	U massi shinrang .	Masseo kymbah .	U massi shinrang .
143. A cow . . .	Ka massi kynthei .	Masseo konthāw .	Ka massi kynthāi .
144. Bulls . . .	Ki massi shinrang .	Masseo kymbah met .	Ki massi shinrang .
145. Cows . . .	Ki massi kynthei .	Masseo konthāw met .	Ki massi kynthāi .
146. A dog . . .	U ksaw . . .	'Sū korang . . .	U ksāw . . .
147. A bitch . . .	Ka ksaw . . .	'Sū konthāw . . .	Ka ksāw . . .
148. Dogs . . .	Ki ksaw . . .	'Sū korang met .	Ki ksāw . . .
149. Bitches . . .	Ki ksaw kynthei .	'Sū konthāw met .	Ki ksāw kynthāi .
150. A he goat . .	U blang . . .	'Lang korang . . .	U blang . . .
151. A female goat . .	Ka blang . . .	'Lang konthāw .	Ka blang . . .
152. Goats . . .	Ki blang . . .	'Lang met .	Ki blang . . .
153. A male deer . .	U bythong ( <i>sambhar</i> ), u skei ( <i>barking deer</i> ). .	Skāw korang ( <i>barking-deer</i> ) .	U bythong . . .
154. A female deer . .	Ka bythong . . .	Skāw konthāw .	Ka bythong . . .
155. Deer . . .	Ki bythong . . .	Skāw . . .	Bythong . . .
156. I am . . .	Nga long . . .	Ne re . . .	Nga man . . .
157. Thou art . . .	Me long . . .	Mi re . . .	Mē man . . .
158. He is . . .	U long . . .	U-ju re . . .	U man . . .
159. We are . . .	Ngi long . . .	Biāw re . . .	Ngi man . . .

Khassi (Wār).	Palaung (and other Mōn-Khmer Languages).	English.
Rap ryum . . .	... ...	133. Better.
Ryum tam, barē . . .	.....	134. Best.
Nu-karong . . .	.....	135. High.
Rap karong . . .	.....	136. Higher.
Karong tam, barē . .	.....	137. Highest.
U kurui . . . .	.....	138. A horse.
Ka kurui . . . .	.....	139. A mare.
I kurui . . . .	.....	140. Horses.
I kurui hynthāi . .	.....	141. Mares.
U massow . . . .	.....	142. A bull.
Ka massow . . . .	.....	143. A cow.
I massow tyrmāi . .	.....	144. Bulls.
I massow hynthāi . .	.....	145. Cows.
U ksia . . . .	.....	146. A dog.
Ka ksia . . . .	.....	147. A bitch.
I ksia . . . .	.....	148. Dogs.
I ksia hynthāi . .	.....	149. Bitches.
U . . . . Be ( <i>a goat</i> ) . . .	.....	150. A he goat.
Ka blang . . . .	.....	151. A female goat.
I blang . . . .	... ...	152. Goats.
U bythong . . . .	Tüng ( <i>a deer</i> ) . . .	153. A male deer.
Ka bythong . . . .	.....	154. A female deer.
Bythong . . . .	.....	155. Deer.
Aman-o . . . .	.....	156. I am.
Aman-'m . . . .	.....	157. Thou art.
Aman-u . . . .	.....	158. He is.
Ē-i aman-i . . . .	.....	159. We are.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
160. You are . . .	Phi long . . .	Phiāw re . . .	Phi man . . .
161. They are . . .	Ki long . . .	Kiw re . . .	Ki man . . .
162. I was . . .	Nga la long . . .	Ne im let . . .	Em hi ḥ . . .
163. Thou wast . . .	Me la long . . .	Mei'm let, mi'm lot . . .	Em hi mi . . .
164. He was . . .	U la long . . .	U-ju im let . . .	Em hi u . . .
165. We were . . .	Ngi la long . . .	Biāw im let . . .	Em hi i . . .
166. You were . . .	Phi la long . . .	Phiāw im let . . .	Man hi phi . . .
167. They were . . .	Ki la long . . .	Kiw im let . . .	Man hi ki . . .
168. Be . . .	Long . . .	Meit . . .	Man, em . . .
169. To be . . .	Ba'n long . . .	Hat meit . . .	U (ia) em . . .
170. Being . . .	Da long, ba long . . .	[Im] (?), [dang im] (?) . . .	Dei wa . . .
171. Having been . . .	Ynda la long, haba la long . . .	[Lah im let] (?) . . .	Ha ba da . . .
172. I may be . . .	Nga lah ba'n long . . .	Ne lah meit myriang let . . .	Jan em hi ḥ . . .
173. I shall be . . .	Nga'n long . . .	.....	U em ḥ . . .
174. I should be . . .	Ka dei ba nga'n long . . .	Ne dāw ban long . . .	Em kam . . .
175. Beat . . .	Shoh . . .	Rip . . .	Sympat . . .
176. To beat . . .	Ba'n shoh . . .	Rip munjia . . .	U sympath . . .
177. Beating . . .	Da shoh, ba shoh . . .	.....	Ba sympath . . .
178. Having beaten . . .	Ynda la shoh, haba la shoh . . .	Lah rip let . . .	Da dep sympath . . .
179. I beat . . .	Nga shoh . . .	Ne rip . . .	Wa sympath ḥ . . .
180. Thou beatest . . .	Me shoh . . .	Mi rip . . .	Wa sympath mi . . .
181. He beats . . .	U shoh . . .	U-ju rip . . .	Wa sympath u . . .
182. We beat . . .	Ngi shoh . . .	Rip biāw . . .	Wa sympath i . . .
183. You beat . . .	Phi shoh . . .	Rip phiāw . . .	Wa sympath phi . . .
184. They beat . . .	Ki shoh . . .	Rip kiw . . .	Wa sympath ki . . .
185. I beat ( <i>Past Tense</i> ) . . .	Nga la shoh . . .	Ne rip let . . .	Da bom ḥ . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Me la shoh . . .	Mi rip let . . .	Da dep bom mi . . .

Khasi (Wār).	Palaung (and other Mōn-Khmer Languages).	English.
Ēhi aman-hi . . .	.....	160. You are.
Aman-ie . . .	....	161. They are.
Ah-he-nge . . .	.....	162. I was.
Ah'm-y . . .	.....	163. Thou wast.
Ah ha u . . .	.....	164. He was.
Ah hi i . . .	.....	165. We were.
Ah hi hai . . .	.....	166. You were.
Ah hi iē . . .	.....	167. They were.
Man, ah . . .	... ...	168. Be.
Ju man or ju ah .	.....	169. To be.
De-ia . . .	... ...	170. Being.
Kat a da . . .	... ...	171. Having been.
Eh nge ju ah . . .	.....	172. I may be.
Ju ah ḥ . . .	.....	173. I shall be.
Ah kam ju-man . .	.....	174. I should be.
Sympat . . .	... ...	175. Beat.
Ju sympath . . .	.....	176. To beat.
A sympath . . .	.....	177. Beating.
Da dep sympath . .	... ...	178. Having beaten.
A sympath ḥ . . .	.....	179. I beat.
A sympath'm . . .	.....	180. Thou beatest.
A sympath u . . .	.....	181. He beats.
A sympath i . . .	.....	182. We beat.
A sympath hi . . .	.....	183. You beat.
A sympath-ie . . .	.....	184. They beat.
Da choh nge . . .	.....	185. I beat ( <i>Past Tense</i> ).
Da dep choh'm . .	.....	186. Thou beatest ( <i>Past Tense</i> ).

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
187. He beat ( <i>Past Tense</i> ) .	U la shoh . . .	U-ju rip let . . .	Da bom u . . .
188. We beat ( <i>Past Tense</i> ) .	Ngi la shoh . . .	Biāw rip let . . .	Da bom i . . .
189. You beat ( <i>Past Tense</i> ) .	Phi la shoh . . .	Phiāw rip let . . .	Da bom phi . . .
190. They beat ( <i>Past Tense</i> ) .	Ki la shoh . . .	Kiw rip let . . .	Da bom ki . . .
191. I am beating . . .	Nga dang shoh . . .	Ne dang rip . . .	Dang sympath o . .
192. I was beating . . .	Nga la dang shoh . . .	Ne dang rip nan . . .	Haba dang sympath o . .
193. I had beaten . . .	Nga la lah shoh . . .	Ne rip let . . .	Da dep sympath o . .
194. I may beat . . .	Nga lah ba'n shoh . . .	Ne rip jam . . .	Ie hi o u sympath . .
195. I shall beat . . .	Nga-'n (ngan) shoh . . .	Ne rynip . . .	U sympath o . . .
196. Thou wilt beat . . .	Me'n shoh . . .	Ma-mi rip . . .	U bom mi . . .
197. He will beat . . .	U'n shoh . . .	U-ju rynip, holch rynip . . .	U bom u . . .
198. We shall beat . . .	Ngi'n shoh . . .	Rip biāw, iāw rynip . . .	U bom i . . .
199. You will beat . . .	Phi'n shoh . . .	Phiāw rip . . .	U bom phi . . .
200. They will beat . . .	Ki'n shoh . . .	Kiw rynip . . .	U bom ki . . .
201. I should beat . . .	Ka dei ba nga'n shoh . . .	Ne dāw rynip . . .	Em kam u sympath o . .
202. I am beaten . . .	Dang la shoh ia nga . . .	Dang rip let s'ne . . .	Da shoh iā nga . .
203. I was beaten . . .	La shoh ia nga . . .	Lah rip let s'ne . . .	Da dep shoh ia nga . .
204. I shall be beaten . . .	Yn shoh ia nga . . .	Ne shah rynip . . .	Da u shoh ia nga . .
205. I go . . .	Nga leit . . .	Ne dynih (? <i>I shall go</i> ) . . .	Wa lāi o . . .
206. Thou goest . . .	Me leit . . .	Mi dynih . . .	Wa lāi mi . . .
207. He goes . . .	U leit . . .	U-ju dynih . . .	Wa lāi u . . .
208. We go . . .	Ngi leit . . .	Biāw dynih . . .	Wa lāi i . . .
209. You go . . .	Phi leit . . .	Phiāw dynih . . .	Wa lāi phi . . .
210. They go . . .	Ki leit . . .	Kiw dynih . . .	Wa lāi ki . . .
211. I went . . .	Nga la leit . . .	Ne lah dih let . . .	Da dep lāi o . . .
212. Thou wentest . . .	Me la leit . . .	Mi lah dih let . . .	Da dop lāi mi . . .
213. He went . . .	U la leit . . .	U-ju lah dih let . . .	Da dep lāi u . . .

Khassi (Wär).	Palaung (and other Môn-Khmô Languages).	English.
Da choh u . . .	.....	187. He beat ( <i>Past Tense</i> ).
Da choh i . . .	.....	188. We beat ( <i>Past Tense</i> ).
Da choh hi . . .	.....	189. You beat ( <i>Past Tense</i> ).
Da choh iē . . .	.....	190. They beat ( <i>Past Tense</i> ).
Adang sympath nge . .	... ..	191. I am beating.
Ti adang sympath nge .	.....	192. I was beating.
Da dep sympath nge .	.....	193. I had beaten.
Eh nge ju sympath .	.....	194. I may beat.
Ju sympath nge . .	.. ...	195. I shall beat.
A ju choh'm . . .	.....	196. Thou wilt beat.
A ju choh u . . .	.....	197. He will beat.
Ju choh i . . .	.....	198. We shall beat.
Ju choh hi . . .	.....	199. You will beat.
Ju choh iē . . .	... ..	200. They will beat.
Ah kam ju sympath nge .	.....	201. I should beat.
Da sympath ha ūia . .	.....	202. I am beaten.
Da dep shoh ha ūia .	.....	203. I was beaten.
Dang ju shoh ha ūia .	.....	204. I shall be beaten.
A liā nge . . .	.....	205. I go.
A liā'm . . .	.....	206. Thou goest.
A lia u . . .	.....	207. He goes.
A liā i . . .	... ..	208. We go.
A liā hi . . .	.....	209. You go.
A liā iē . . .	.....	210. They go.
Da liā nge . . .	.....	211. I went.
Da liā'm . . .	.....	212. Thou wentest.
Da liā u . . .	.....	213. He went.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
214. We went . . .	Ngi la leit . . .	Biāw lah dih let . . .	Da lāi i . . .
215. You went . . .	Phi la leit . . .	Phiāw lah dih let . . .	Da lāi phi . . .
216. They went . . .	Ki la leit . . .	Kiw lah dih let . . .	Da lāi ki . . .
217. Go . . . .	Leit . . . .	Dih . . . .	Lāi . . . .
218. Going . . . .	Da leit . . . .	Dang dih . . . .	Dang lāi . . . .
219. Gone . . . .	La lah leit . . . .	Lah dih . . . .	Da lāi . . . .
220. What is your name ? .	Ka-ci ka kyrteng jong phi ?	At iat s'mi ? . . .	I i pyrtuit mi . . .
221. How old is this horse ?	U don katno snem nne u kulai ?	Tymmin katnot let uni u gura ?	Katwon i yrta uni u kulē .
222. How far is it from here to Kashmir ?	Ka jing-ngāi katno nangne sha Kashmir ?	J'ng-ngi iot-net thnim-amni iat Kashmir ?	Katwon ba jing-ngāi neini ha Kashmir ?
223. How many sons are there in your father's house ?	Katno ngut ki khūn shin-rang ki ia don ha ing u kypa jong phi ?	Jym-met ngut u khōn korang ha inj jong u pa am-mi ?	Katnu ngut ki khōn shin-rang ba em ha iung u 'pa mi ?
224. I have walked a long way to-day.	Nga dang la iaid jing-ngāi ch mynta ka sngi.	No lah dih te j'ng-ngi hede sngai ni.	Yne te da jing-ngāi sih ba lāi ū.
225. The son of my uncle is married to his sister.	U khūn jong u kyn-ngi jong nga u shong kurim ia ka para jong u.	U khōn jong anang am-no shong kontħaw se hymbu am-ju.	U khōn u mā-ō lāi kurim u ha ka pāin u.
226. In the house is the saddle of the white horse.	Ha i ing don ka jin jong u kulai lih.	Ha inj im jin am gura lih .	Ha iung em ka jin u kulē balih.
227. Put the saddle upon his back.	Buh ka jin halor ka ing-dong jong u.	Byk jin ha phat jong ju .	Buh ka jin ha ryngkhi u .
228. I have beaten his son with many stripes.	Nga la shoh būn ding ia u khūn jong u.	Ne rip let se u khōn jong ju būn thāp lot.	Da shoh ō u khōn u bun dein.
229. He is grazing cattle on the top of the hill.	U āp massi ha khlih u lūm	U-ju dang pynbang u phlang se jing-rynncei ha pyndong lom.	Share massi u ha j'rōng lūm
230. He is sitting on a horse under that tree.	U dang shong halor u kulai hapoh utai u ding.	U-ju dang chong gura ha rum diāng.	Shong u ha j'rōng u kulē hapoh ute u dein.
231. His brother is taller than his sister.	U para jong u khām jerong ia la ka para.	Hymbu khōn korang jong ju bad mai j'rōng se rāw-k'māw hymbu am-ju.	U pāiu u dang rap jrong u ia ka pāiu u.
232. The price of that is two rupees and a half.	Ka dōr jong katai ka long ar phiah.	Ka dor jong katei long ar-piah.	I dor itu ār phiah . .
233. My father lives in that small house.	U kypa jong nga u shong ha itai i ing.	Pa am-ne chong ha tei inj dohdit.	U 'pā ō shong u ha i te i khian iung.
234. Give this rupee to him .	Āi kane ka tyngka ha u .	Ai tangka-nih he ju . .	E kani ka tyngka ha u .

Khassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Da liā i . . . .	.....	214. We went.
Da liā hi . . . .	.....	215. You went.
Da liā iē . . . .	.....	216. They went.
Liā . . . .	.....	217. Go.
Dang liā . . . .	.....	218. Going.
Dep liā . . . .	.....	219. Gone.
I ai i tawiang'm . . .	.....	220. What is your name?
Shi hymbāw i yrta une u kruui.	.....	221. How old is this horse?
Katñiah shngui tine tu Kashmir?	.....	222. How far is it from here to Kashmir?
Shi hymbāw bai i hūn tyrmai a ah ti sni u pa'm?	.....	223. How many sons are there in your father's house.
Dang ie da sh'ngūi dhep ie a lie nge.	.....	224. I have walked a long way to-day.
U hūn u fiēw nge shke phrāi u ti ka para u.	.....	225. The son of my uncle is married to his sister.
Ti sni ah ka jin u kurui slang.	.....	226. In the house is the saddle of the white horse.
Tai ka jin ti tymphong u .	.....	227. Put the saddle upon his back.
Da shoh ḥ u hūn u bon ot ie.	.....	228. I have beaten his son with many stripes.
A sharui massow u nuknai p'deng.	.....	229. He is grazing cattle on the top of the hill.
Shkia u tiknai kurui ti poh ute u twia.	.....	230. He is sitting on a horse under that tree.
Rap karong bare u para u ha ka para u.	.....	231. His brother is taller than his sister.
I dōr ile a'phiah . . .	.....	232. The price of that is two rupees and a half.
U 'pa ḥ skhia u ti te i hūn sni.	.....	233. My father lives in that small house.
Ai kane ka tyngka ti-ēw . .	.....	234. Give this rupee to him.

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Syntong).
235. Take those rupees from him.	Shim ia kito ki tyngka na u	Thom tangka am-nam ju-tu	Him noh kitu ki tyngka na u.
236. Beat him well and bind him with ropes.	Shoh bhā ia u, bad teh ia de u da u tyllai.	Rip dam riang se ju, bad khōm se ju ba lyng k'�ao.	Sympat u haba jem hop, te khum wot u da u tyllē.
237. Draw water from the well.	Tong ūm n̄ ka pukri <sup>1</sup>	Tong gūm am 'ūm-thlēō	Tong um na thlu-um.
238. Walk before me .	Nang iāid haphrang jong n̄ga.	Dih hih-ylliang āmb'-ne	Lāi ha phrang δ .
239. Whose boy comes behind you ?	U khynnah jong no u ba bud nadin jong phi?	U khōn-dinj jong iak wan ha bandon am-phīaw?	U jong u i u khynnah u wa bud nadin mi?
240. From whom did you buy that ?	Na no phi la thied ia kata?	Am-net phīaw thoh ukydu?	Nei-i thied phi ka tu?
241. From a shopkeeper of the village.	Na uba shong dukan sha shnong.	Am chong dukhan ha j'nong	Na u badai dukān na shnong.

<sup>1</sup> Wells are not used in the Khasi Hills—*pukri* is Bengali and means 'tank'. The words for well in the following columns ('ūm-thlēō, *thlu-um, khlow-am*) mean water-hole and correspond to a Standard *thliw-um*, which is not however in use.

Khassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Them noh ite i tyngka ti-ēw.	.....	235. Take those rupees from him.
Sympat ēw te ej em u phlir te kdoh bed ēw da u tarui.	.....	236. Beat him well and bind him with ropes.
Puh am ti khlow-am	.....	237. Draw water from the well.
Lia ti phrang nge . .	.....	238. Walk before me.
U hymbo kiai u le abeh di trai'm?	.....	239. Whose boy comes behind you?
Ti kiai kti hi ei-iē ile	.....	240. From whom did you buy that?
Ti u adui dukan ti shnong	.....	241. From a shopkeeper of the village.

## **SIAMESE-CHINESE FAMILY.**

The Siamese-Chinese family of Indo-Chinese languages includes Tai, Karen, and Chinese. Of these, Tai is the only one which falls within the limits of the present Survey. Karen is spoken in Burma, and Chinese is not a vernacular of British India.

Tai is a group of languages, including Siamese and Lao of Siam, Lü and Khün of the trans-Salwin Shān States, Shān of Burma and Yün-nan, and Āhom, Khāmtī, and other dialects of Assam. As the languages of Burma do not form a part of our present inquiries, the Assam Tai languages are the only ones which will be considered in detail in the following pages.

## TAI GROUP.

### GENERAL INTRODUCTION.

The Tai or Shām languages all belong to the Siamese-Chinese family of the Indo-Chinese forms of speech. They hence show many points of contact with Chinese.

The signification of the word 'Tai', which is used by all branches of the Shāms except the Siamese, is unknown. The Siamese change the first letter to *Th*, pronouncing the word 'Thai' and giving it the meaning of 'free'. This appears to be a modification of the original word to commemorate some prominent event in their early history. The word 'Siam' is most probably an Anglicism of the Portuguese or Italian 'Sciam', which is an attempt to write 'Shām'. The origin of the word 'Shām' or, as the Burmese pronounce it, 'Shān' itself is as yet an unexplained riddle. I shall henceforth employ the Burmese spelling of the name.

The Tai<sup>1</sup> race, in its different branches, is beyond all question the most widely spread of any in the Indo-Chinese Peninsula and even in parts beyond the Peninsula, and it is certainly the most numerous. Its members are to be found from Assam to far into the Chinese province of Kwang-si and from Bangkok to the interior of Yün-nan. Perhaps they extend even further. As will be seen, the various forms of languages spoken by them fall into two closely connected groups, a Northern and a Southern. The former includes Khāmtū, Chinese Shān, and Burmese Shān, together with the ancient Āhom language now extinct; and the latter includes Lao and Siamese. They have seven distinct forms of written character—the Āhom, the Cis-Salwin Shān, the Khāmtū, and the Tai Mau (Chinese Shān), the Lü and Khün (trans-Salwin Shāns), the Lao, and the Siamese.

As a rule the languages of each group are mutually comprehensible amongst themselves, but the two groups differ somewhat widely. At the same time Āhom (which is Northern) contains many forms which have been lost in the modern languages of the group, but which still survive in Siamese (which is Southern). The greatest bar to mutual intelligence is said to be that the tones of the same word in different languages do not always correspond.

South-Western China was the original home of the Tai people, or rather was the region where they attained to a marked separate development as a people. From thence they migrated into Upper Burma. According to Dr. Cushing, these migrations began about two thousand years ago. Probably the first swarms were small and were due rather to restlessness of character than to exterior force. Later, however, larger and more important migrations were undoubtedly due to the pressure of Chinese invasion and conquest. A great wave of Tai migration descended in the sixth century of our era from the mountains of Southern Yün-nan into the Nām Mau or Shweli Valley and the adjacent regions, and through it that valley became the centre of Shān political power. The early history of the Shāns in Burma is obscure. A powerful kingdom grew up called Müng Mau Lōng. Its capital was originally Sè Lan, about thirteen miles east of the modern

<sup>1</sup> Much of what follows is based on Messrs. Scott and Hardiman's *Gazetteer of Upper Burma and the Shan States*, Rangoon, 1900.

Nām Khām on the Shweli, but in 1204 A.D. was moved to the present Müng Mau.<sup>1</sup> From the Nām Mau the Shāns spread south-east over the present Shān States, north into the present Khāmtī region, and west of the Irrawaddy into all the country lying between it, the Chindwin, and Assam. Centuries later they overran and conquered Assam itself. Not only does tradition assert that these Shāns of Upper Burma are the oldest branch of the Tai family, but they are always spoken of by other branches as the *Tai Long*, or Great Tai, while the other branches call themselves *Tai Noi*, or Little Tai.

These earliest settlers and other parties from Yün-nan gradually pressed southwards, but the process was slow. It was not until the fourteenth century of our era that the Siamese Tai established themselves in the great delta of the Mènām, between Cambodia and the Mōn country.

The power of the Burmese Shāns reached its climax in the closing years of the thirteenth century, and thereafter gradually decayed. The Siamese and Lao dependencies became a separate kingdom under the suzerainty of Ayuthia, the old capital of Siam. Wars with Burma and China were frequent and the invasions of the Chinese caused great loss. At the commencement of the seventeenth century Shān history merges into Burmese history, and the Shān principalities, though they were always restive and given to frequent rebellions and to intestine wars, never succeeded in throwing off the yoke of the Burmans. Henceforth, the Shāns must be considered under four sections.

These are:—(1) the South-Eastern Shāns; (2) the South-Western Shāns; (3) the North-Eastern Shāns; and (4) the North-Western Shāns.

(1) The South-Eastern Shāns include most of those settled east of the Salwin. Amongst them are the Siamese, the Lao, and the Lü and Khün. Less subject to Burmese control, they have been more favourably circumstanced for preserving their national characteristics. Consequently, both in dialect and written character, the difference between the Tai east and west of the Salwin is very marked, much more so than between the Southern and Northern Shāns of the Irrawaddy basin.

(2) The South-Western Shāns are those occupying the Southern Shān States. The Tai came there much later than they did to the northern portion of the country occupied by them. They also came much earlier under the influence of the Burmese. They need not occupy us further.

(3) The North-Eastern Shāns are what are generally known as Chinese Shāns or Tai Mau. They occupy the part of Yün-nan which bulges westwards towards the Irrawaddy. The bulk of them are Chinese subjects. The frontier line between them and the North-Western Shāns may be taken as the River Shweli, and practically bisects the old Mau Shān kingdom.

(4) The North-Western and the North-Eastern Shāns may together be called the Northern Shāns. There are a few dialectic differences between the forms of speech used by the Northern and by the South-Western Shāns, but the language is practically the same. The North-Western Shāns are most directly connected with the present inquiry, as from them came the Shāns of Assam, with whom alone this Survey immediately deals. They are spread over the North of Burma proper from Manipur and Assam to Bhamo. They were completely subjugated by the Burmese, and have become

<sup>1</sup> All these places, except Sè Lan, will be found on plate 80 of Constable's Hand Atlas of India. Müng Mau (written 'Maingmaw') will be found exactly on the 24th parallel of latitude. The Shweli and Nām Khām (written 'Namkam') will be found just below it.

largely assimilated to them. They have also suffered much from the attacks of the Kachins. These would have finished what the Burmese began if it had not been for the British annexation, and the North-Western Shāns would have disappeared as completely as the Āhoms in Assam. Shāns are still found for a hundred miles or so north of Müng Kāng (Mogaung), but their villages are few in number, and most of the Tai have fled before Burman oppression and Kachin invasion. Among them we must mention the Khāmtis, whose home in Upper Burma is still practically unexplored, and about whom little is known. British influence has not yet been directly established. There are a couple of small Khāmti States along the upper course of the Chindwin near the Manipur frontier, named Shāng-shüp and Singkaling, and there is a larger settlement close to the north-east corner of Assam, beyond the Lakhimpur frontier. The migration of the Khāmtis into Assam will be dealt with subsequently.<sup>1</sup>

We are now in a position to trace the entry of the Tai into Assam. The Linguistic Survey does not extend to Burma, and hence all that precedes is only introductory to the remarks on the real subject of investigation. The earliest Tai immigrants into Assam were the Āhoms, of whom I take the following account (with a few verbal alterations) from Mr. Gait's Report on the Census of Assam for 1891, pp. 280 and ff. :—

The Āhoms are the descendants of those Shāns who, under the leadership of Chukāphā, crossed the Patkoi about 1228 A.D. (or just about the time when Kublai Khan was establishing his power in China), and entered the upper portion of the province, to which they have given their name.<sup>2</sup> The Āhoms were not apparently a very large tribe, and they consequently took some time to consolidate their power in Upper Assam. They were engaged for several hundred years in conflicts with the Chutiyās and Kachāris, and it was not till 1540 A.D. that they finally overthrew the latter, and established their rule as far as the Kallang. The power of the Chutiyās had been broken, and their king slain, some forty years earlier. In 1562 A.D., the Koch king, Nar Nārāyan, who was then at the zenith of his power, invaded their territory, and in the following year he inflicted a decisive defeat on them and sacked their capital. Subsequently, the Koch kingdom was divided into two parts, and as its power declined, that of the Āhoms increased, and the Rājās of Jaintia, Dimarua, and others, who had formerly been feudatories of Biswa Singh, acknowledged the suzerainty of the Āhoms. The Musalmāns on several occasions invaded their country, but never succeeded in permanently annexing it. A Pañhān named Turbuk led an army as far as Kollabar in 1506, and defeated the Āhoms there, but was in his turn beaten and chased as far as the Karatōyā. The next invasion was led by Saiyad Babakar and Satrajit in 1627, but was equally unsuccessful. Their army was cut up, and the Āhoms established their sway as far as Gauhati. In 1663 A.D. Mir Jumlā invaded the country with a large army, and after some fighting took the capital. The Āhom Rājā fled eastwards, and worried the Musalmāns by a constant guerilla warfare during the rains. This, together with the difficulty of obtaining supplies, the extreme unhealthiness of the climate, and the consequent heavy mortality among his troops, who threatened to mutiny, made

<sup>1</sup> For further information regarding the Tai in Upper Burma, the reader is referred to the admirable monograph on the Shan States and the Tai in Vol. i, Pt. i, pp. 187 and ff. of the *Gazetteer* of Upper Burma and the Shan States already referred to. Nearly the whole of what precedes is made up of quotations from it, and can claim no originality.

<sup>2</sup> Many different derivations of the name of the province have been suggested, and some of these ignore the undoubted fact stated above, viz., that the country derives its name from the Āhoms, and not the Āhoms from the country. The old name for the country conquered by the Āhoms was Saumarpīth. Prior to the advent of these Shāns, the term Assam or Āhom was unknown, and when it is first met with, it is found as the designation by which they were known to the people of the West. Thus, in the manuscript *Purushnāmeh* of Rājā Lakhi Nārāyan Kuar of Hauli Mohanpur, we find it stated that Nar Nārāyan took an army to attack "Asam," that "Asam" fled, eventually became tributary, etc. So also in the *Pādishāhnāmeh* it is stated that "Asam" borders on "Hājo" (Kamrup and Goalpara) and refers to the people of the country as Assamese. In *Fathiya i Ibriyah* it is stated that the inhabitants belong to two races, the Assamese and the Kulita (Kalitā). There can, I think, be no doubt that the word was first applied to the Āhoms, and subsequently to the country they conquered. Its use was afterwards extended by us and made to include the whole of the Brahmaputra Valley, and when the Province, as now constituted, was formed in 1874, the word was given a still more extended meaning, and now stands for the whole of the Chief Commissionership, including the Surma Valley and Hill Districts.

How the name came to be applied to the tribe is still unknown. The explanation usually offered, that they are called 'A-sama' (the Sanskrit word meaning 'peerless') by the Morāns and Borāhis, whom they conquered, on account of their skill in ruling, is based on the assumption that these tribes had abandoned their own Indo-Chinese dialects more than eight hundred years ago, an assumption which is clearly erroneous. [According to some, the last syllable of Āsām is simply 'Shām' or 'Shān.' In that case 'Āhom' would be an Assamese corruption of 'Āsām'.—G. A. G.]

Mir Jumla glad to patch up a peace, which he did, and retreated rapidly to Bengal, where he died shortly afterwards. The Ahoms then again took Gauhati, and made the Koch kings of Mangaldai and Beltola their tributaries. They defeated another Musalmān army led by Rājā Rām Singh, and extended their boundary to the Monass. The Ahoms were then at the height of their power; all the minor rulers of the country acknowledged their supremacy, and even the Daslās, Miris, and other hill tribes desisted from raiding on their subjects. But even then the decline was at hand. They had for some time hankered after Hinduism, and the Rājās had for years been in the habit of taking a Hindū as well as a Shāh name. Eventually Rudra Singh, alias Chukrungphā, who became king in 1695, resolved to make a public profession of Hinduism. He was too proud to become the disciple of a subject, and so sent for Krishna-rām Bhattachārya, a Śākta Gosain of Nadiā. The Gosain came, but the Rājā hesitated to take the final step, and died in 1714 while still unconverted. His son Sib Singh succeeded him, and became a disciple of Krishna-rām, who was allowed to occupy the temple of Kāmākhya. In his reign the seeds of future dissension were sown by the persecution of the Moamarias, while the pride of race, which had hitherto sustained the Ahoms, began to disappear, and those who had failed to embrace Hinduism were looked upon as a separate and lower class, instead of being respected as members of the ruling tribe. At the same time, their habits began to change, and "instead of being like barbarians but mighty Kshattriyas, they became, like Brāhmans, powerful in talk only." Patriotic feeling soon disappeared, and the country was filled with dissensions, chief amongst which was the rebellion of the Moamarias, which was followed by the revolt of the Koch kings of Darrang. Captain Welsh was deputed by Lord Cornwallis to help the King Gauri-nāth Singh, who was then being besieged at Gauhati, and with his aid he was once more freed from his enemies. At this juncture, Sir John Shore succeeded to the Governor-Generalship, and one of his first acts was to recall Welsh (1794 A.D.) after whose departure the country was given again over to anarchy. The aid of the Burmese was then invoked (1816 A.D.) and the latter remained in the country until 1824, when they were driven out by our troops, and the country was annexed.

The Ahoms have left at least two important legacies to Assam, the sense of the importance of history, and the system of administration. The former will be briefly dealt with when I treat of the literatures of the Tai languages. I base the following account of the system of Ahom administration on what we are told in the Imperial Gazetteer of India.

It was not the soil, so much as the cultivators of the soil, that were regarded as the property of the Ahom State. The entire scheme of administration was based upon the obligation of personal service, due from every individual. Each male inhabitant above the age of sixteen years was denominated a *pāik*, and was enlisted as a member of a vast army of public servants. Three *pāiks* made up a *got*, and one *pāik* from each *got* was, in theory, always on duty. A larger division, called a *khel*, consisted of twenty *gots*, at the head of which was a *bāra*. Over each hundred *gots* was a *saikyā* and over each thousand *gots* a *hazāri*. The whole population, thus classified into regiments and brigades, was ready to take the field on the shortest notice. But this system was not only used for military purposes; it supplied also the machinery by which public works were conducted, and the revenue raised. Every *pāik* was liable to render personal service to the Rājā, or to pay a poll-tax if his attendance was not required. The Ahom princes were efficient administrators, but hard taskmasters. It was by the *pāik* organization that they were able to repel the Muhammadan invaders, and to construct those great public works still scattered throughout the Province in the form of embankments and tanks. But the memory of this system of forced labour has sunk so deep into the minds of the native population, that at the present day it is reckoned a badge of servitude to accept employment in public works. Our civil officers find it very difficult to attract labour even by high wages.

The change of the speech of the Ahoms into Assamese can be very clearly traced. Their earlier Ahom copper-plate inscriptions were in the Ahom language and character. Next they appear in a biglot form, and finally in Assamese or Sanskrit. When the kings

began to take Hindū officials the court language at first continued to be Āhom, but it was gradually supplanted by Assamese, and now Āhom is known by only a few priests.<sup>1</sup>

The following account of the Khāmtīs is based on the late Mr. E. Stack's note on pages 84 and ff. of the Census Report of Assam for 1881, on Mr. Gait's note on page 283 of the similar report for 1891, and on Captain P. R. Gurdon's article *On the Khāmtīs*, in Volume xxvii (1895) of the Journal of the Royal Asiatic Society, pages 157 and ff.

The Khāmtīs were originally a North Shān tribe whose head-quarters appear to have been round Müng Kāng (Mogaung) in Upper Burma. Müng Kāng was the last of the Northern Shān States (commonly called the kingdom of Pōng) to maintain a condition of semi-independence, and was finally conquered by the Burmese King Alomphra in the middle of the eighteenth century. After the capture of Müng Kāng a number of Khāmtīs migrated north, and settled in a valley high up the Irrawaddy in latitude 27° and 28° north, eastwards of the frontier of Lakhimpur. This country was known to the Assamese as Bor Khāmtī or Great Khāmtī Land. Captain Wilcox visited it in 1826, and found the Khāmtīs living in the midst of an alien population, the descendants of races whom their ancestors had subjugated. Their kinsmen, the Āhoms, had long been settled in Eastern Assam, and gave them permission to establish themselves on the Tengapānī River. Before long they rose against the Āhom king, and ejected the Governor of Sadiya, the Khāmtī chief taking his place. Being unable to oust him, the Āhoms recognised the latter as governing on their behalf. This occurred early in the nineteenth century. During his rule the Khāmtīs reduced the local Assamese to slavery, and it is probably owing to the discontent caused by our releasing these slaves that they rebelled in 1839 A.D. They succeeded in surprising the Sadiya garrison, and in murdering Colonel White, who was in command there, but were eventually defeated and scattered about the country. During the following year many of them returned to their former home in Bor Khāmtī, while the remainder were divided into four parties and settled in different parts of the Lakhimpur District. In 1850 a fresh colony, numbering three to four hundred people, came and settled in Assam. In 1891, the total number of Khāmtīs in the Province was 3,040. They are Buddhists, and are far more civilised than most of the

<sup>1</sup> I am indebted to Mr. Gait for the following details regarding the ousting of the Āhom language by Assamese. Brāhmans began to obtain office at the Āhom court, chiefly as *kataks* or envoys, early in the seventeenth century, but Āhom was still the means of communication between the king and his ministers. At the time of the Muhammadan invasion in 1662 the Āhoms would still accept food from persons of any caste, and would eat all kinds of flesh, except that of human beings, whether of animals that had been killed or that had died a natural death. Gadadhar Singh (1681-96) was a friend of the Śākta Hindūs, and persecuted Vaishṇavas who had then spread over the land. We have seen how Rudra Singh (1696-1714) sent for a Hindū priest, and how his son and successor, Sib Singh, formally adopted Hinduism. During this king's reign Hinduism became the dominant religion, and the Āhoms who did not accept it were looked upon as a degraded class. The influence of the Deodhais, or priests of the old Āhom religion, revived for a time about 1775. Similarly, Assamese, as a language, began to oust Āhom about the beginning of the eighteenth century, and from about 1720 it was no longer necessary for Hindū office-seekers to learn the latter language. It probably remained the spoken language of the Āhoms themselves until towards the end of the eighteenth century, and of the Deodhais for about fifty years longer. Even among the latter, it has been a dead language for over fifty years, and the number who still retain a decent knowledge of it is extremely limited, being barely a dozen all told.

The completeness with which the Āhom language was ousted is remarkable. There are now barely fifty words in common use which can be traced to an Āhom origin. The reason probably is that the Āhom people always formed a very small proportion of the population of the Assam Valley, and that, as their rule expanded and other tribes were brought under their control, it was necessary to have some *lingua franca*. The choice lay between Āhom and Assamese. The latter, being an Aryan language, had the greater vitality, and the influence of the Hindū priests was also strongly in its favour. The latter alone would probably not have sufficed. In Manipur, where there was no indigenous population speaking an Aryan language, the people became enthusiastic Hindūs without giving up their native language, although that language, unlike Āhom, was unwritten, and a character in which to write it had to be invented by the Brāhmans.

other Shān tribes of Assam. They have their own priests, and these, as well as a large proportion of the laity, are literate. The Khāmtī language closely agrees with Northern Shān. A large proportion of the vocabulary is common to the two languages. The alphabets are nearly identical. It will be remembered that the Āhoms, unlike the Khāmtis, have become Hinduised, and are no longer Buddhists.

The Phākials or Phākē are said to have left Müng Kāng for Assam about 1760 A.D., immediately after the subjugation of the kingdom of Pōng by Alomphra. Before entering Assam they dwelt on the banks of the Turungpānī River, and were thus apparently near neighbours of the Tairongs. On reaching Assam, they at first resided on the Buri Dihing, whence they were brought by the Āhoms, and settled near Jorhat in the present district of Sibsagar. When the Burmese invaded Assam, they and other Shān tribes were ordered to return to Müng Kāng, and they had got as far as their old settlement on the Buri Dihing when the Province was taken by the British. Their language closely resembles Khāmtī, and, like the Khāmtis and Tairongs, they are Buddhists. They seldom marry outside their own community, and, as this is very small, their physique is said to be deteriorating. They are adepts in the art of dyeing. At the Census of 1891 the total strength of the Phākials was only 565, all of whom inhabited the sadr subdivision of the Lakhimpur District.<sup>1</sup>

Norā is the name by which the Müng Kāng Shāns are known to the Āhoms, and frequent references are made to them under that name in the Āhom chronicles. The persons known to us as Khāmjāngs or Kāmyāngs, are a section of that race, who formerly resided on the Patkoi Range, but who, like so many of their congeners, were driven to take refuge in Assam at the beginning of the nineteenth century by the oppression of the Kachins.

In the *Āsām Buranji* we read that the Āhoms were attacked by the Nāgās on their way over the Patkoi at a place called Khāmjāng, and it may be that this place was also the early settlement of the section of the Norās who were subsequently known by that name. The number of Norās counted at the Census of 1891 was 751 (including Khāmjāngs). Nearly all of them live in the Jorhat Subdivision of Sibsagar.<sup>2</sup>

We have seen that the Northern Shāns were always spoken of by the other branches of the family as the 'Tai Long' (တော်လွင်) or 'Great Tais'. In Shān the letters *l* and *r* are freely interchanged, so that another form of the name is 'Tai Rong'. One section of the Shāns who at various times entered Assam has retained this name, and its members are now known as Tairongs, Turūngs, or Shām (*i.e.*, Shān) Turūngs. They are said to have immigrated into the Province less than eighty years ago. Their own tradition is that they originally came from Müng-māng Khau-shāng on the North-East of Upper Burma, and settled on the Turungpānī River, which took its name, 'the Tai-Rong Water', from them. While there, they received an invitation from the Norās, who had preceded them and had settled themselves at Jorhat, and in consequence they started across the Patkoi *en route* for the Brahmaputra Valley. They were, however, taken prisoners by the Kachins, and made to work as slaves, in which condition they say that they remained for five years, but really, probably, for a much longer period. They were released by

<sup>1</sup> The above information is based on the account of the tribe contained in Mr. Gait's Census Report, pages 283 and ff.

<sup>2</sup> The above is based on the note on page 284 of Mr. Gait's Census Report.

Captain Neufville, along with nearly six thousand Assamese slaves, in 1825, and continued their journey to the Jorhat Subdivision, where they are still settled. During their servitude to the Kachins they entirely forgot their own language, and now only speak that of their conquerors, Singpho. They have, however, still a few books in their own language, which is practically the same as Khāmtī.

The Norās profess to look down on the Tairongs because they intermarried with the Kachins during their captivity, but the difference between the two tribes is very slight. Tairongs profess to intermarry with Norās, Khāmtīs, and Kachins, but, although these tribes would accept Tairong girls as wives, it is not likely that they would allow Tairongs to marry their own daughters. The number of Tairongs counted at the Census of 1891 was 301.<sup>1</sup>

The Aitons or Aitoniās, also called Shām Doāniyās, or Shān interpreters, are said to have been the section of the Shāns at Mūng Kāng which supplied eunuchs to the royal seraglio, and to have emigrated to Assam to avoid the punishment to which, for some reason, they had been condemned. There are two small settlements of this tribe, one in the Naga Hills and the other in the Sibsagar District. They are Buddhists, and their priests come from the Khāmtī villages in Lakhimpur. The number of Aitons counted at the census of 1891 was 163, but there were probably more, who were returned simply as Shāns.<sup>2</sup>

From the foregoing it will appear that there were two distinct classes of Tai immigrants into Assam, both belonging to the Northern Shān tribes. The first immigration was that of the Āhoms, who entered Assam in the twelfth century A.D. as conquerors, and gave their name to the country. The second consisted of a number of small clans who came into Assam at various times between the middle of the eighteenth and the middle of the nineteenth century, not as conquerors, but as refugees from the oppression of the Burmese and the Kachins. Of these the Khāmtīs were the earliest and most important, and the others were small bodies of a few hundred people each, all closely connected with them, and speaking the same language. One of them, however, the Tairong, passed through a course of slavery on its route, and has abandoned its own language in favour of that of its masters, the Kachins. In the few points in which Khāmtī differs from the Shān of Burma, the other modern Tai languages of Assam partly agree with Khāmtī. The language of the early Tai invaders,—the Āhoms—has now died out, and the Āhoms are now completely Hinduised. The other Tai tribes of Assam have hitherto preserved their Buddhist religion.

The languages spoken by the Tai people fall into two groups, which we may call, for convenience, the Southern group and the Northern group.

The Southern group includes all the languages of the tribes whom I have classed above as South-Eastern Shāns, *i.e.*, those who have settled east of the Salwin. It includes Siamese and Lao, and also two varieties of the latter known as Lü and Khün. Lao is spoken throughout the country situated between the Salwin and Mekong Rivers, and between the 19th parallel of north latitude and the northern boundary of the kingdom of Siam. Siamese, which does not differ widely from Lao as a spoken language, is co-extensive with the kingdom of Siam. Lü and Khün are spoken in Kainghung and in Kaingtung and the adjacent districts respectively. They form a link between the Northern

<sup>1</sup> Most of the above is based on the note on page 284 of Mr. Gait's Census Report.

<sup>2</sup> The above is taken from page 285 of Mr. Gait's Report.

and Southern Tai languages, but are nearer to the latter than the former. The Lao alphabet is derived from the Mōn and closely related to it is that of Lü. The Siamese alphabet is said to be a modified form of the Bali of Cambodia. It was invented in the year 1125, in the reign of Rāmā Sömdēt, or about a hundred years before the invasion of Assam by the Āhoms.

The Northern group includes a dead language, Āhom, together with Khāmtī and Shān proper. Āhom was the language of the Tai conquerors who first invaded Assam in the year 1228 and ruled it with varying power till the end of the eighteenth century. The Āhoms have long been completely Hinduised, and their language has for many years been extinct as a spoken tongue, but a considerable literature in it is still extant. It has an alphabet of its own, which is an archaic form of that used at the present day by the Khāmtīs and Shāns of Burma, but is much more complete. We are not in a position to say that it is certain that Khāmtī and Shān are actually descended from Āhom, but it is very probably the case, and without any doubt whatever Āhom, if not the actual progenitor, must have been very closely related to him. It is of peculiar interest to the philologist, as it is, so far as I am aware, the oldest form of Northern Tai speech regarding which we have any information. Khāmtī is spoken on the upper course of the Irrawaddy and its branches, also in Bor Khāmtī (Great Khāmtī Land), immediately to the east of Assam, and by four colonies in the Lakhimpur District of that Province. Shān is divided into three dialects, Northern Shān, Southern Shān, and Chinese Shān, or Tai Mau. Northern and Southern Shān occupy the territory between the mountains east of the great Burma plain and the Mekong River, and between the 19th and 23rd parallels of north latitude. Northern Shān is the language of the Northern Shān States, and Southern Shān that of the Southern Shān States. Northern Shān is closely allied to Southern Shān, indeed they form one language, with only slight differences of dialect. When they differ, Northern Shān is often in agreement with Khāmtī. Chinese Shān or Tai Mau is spoken in the many small principalities which lie east and north-east of Bhamo and are tributary to China. It, too, appears to differ but slightly from the other two dialects of Shān proper. Mr. Needham is of opinion that almost all the words found in use in Khāmtī are quite different from those in use in Shān proper, but this is hardly borne out by the imperfect observations which I have been able to make. To me it seems as if the two languages were almost the same. Dialectic differences of course exist, but, so far as I can find out, little more. The grammars are nearly identical. As regards vocabulary, all I can say is that out of the first twenty words in Mr. Needham's Khāmtī vocabulary, fourteen can at once be found in the same spellings and meanings in Dr. Cushing's Shān Dictionary, and probably more would be found there if allowance were made for difference of orthography. Northern and Southern Shān have the same alphabet, which is closely connected with Burmese. Chinese Shān has two additional letters and also writes its character in a peculiar diamond-shaped way instead of making them circular, a thing which its writers attribute to Chinese influence. Thus, a Burmese Shān would write *tha* ☺ and a Tai Mau would write it ☻. Burmese Shān tradition says that about 300 years ago, after the establishment, or more probably the revival, of Buddhism, a Shān priest went down into the Burma country, learned Pāli and Burmese, devised the present Shān alphabet, and translated some religious books into his own language. The Khāmtī alphabet closely resembles the Burmese Shān one, but some of the letters take divergent shapes. It is a mere local modification.

The literature of the Shāns of Burma is considerable, but it is chiefly religious. Some medical and historical works exist. All these are written in a rhythmical or poetical style often of an intricate construction, familiarity with which can only be gained by special study. Khāmtī and Āhom have also literatures. Little is yet known about their contents, except that that of Āhom is rich in history. The remarkable series of historical works which forms the glory of Assamese literature is no doubt due to the influence of the Āhoms. The Assamese word for a 'history' is *buranji*, which is an Āhom word, *viz.*, *bū-ran-jī*, literally, 'ignorant-teach-store', 'a store of instruction for the ignorant.'

Before treating of the Tai languages separately it will be convenient to deal here, once for all, with some of their main typical characteristics. In giving examples, I shall, unless otherwise stated, take them from Āhom, the oldest form of the speech to which I have access.

**The Tone System.**—Every true Tai word consists of one syllable. A word may consist of a vowel alone, *e.g.* *ā*, wide; of a vowel preceded by one or more consonants (an open syllable) *e.g.* (Āhom) *bā*, say; *trā*, a rupee; or of either of these followed by a consonant (closed syllable) *e.g.* *ān*, before; *bān*, village; *khrāng*, property. In the Northern Tai language which has the most complete alphabet, Āhom, there are eighteen vowels and twenty-three simple consonants, each of which may be combined with any of the eighteen vowels. So far as the specimens show, the only consonants which can be combined so as to form compounds with other consonants are *l* and *r*. The compounds which occur in the specimens are seven in number, *viz.*, *khr*, *phr*, *mr*, *tr*, *bl*, *kl*, *pl*.

There are thus  $23 + 7 = 30$  simple and compound consonants which, so far as we know, can possibly precede each vowel, and (if we add the eighteen vowels which can stand by themselves) there are, so far as we know,  $18 + 30 \times 18 = 558$  possible open syllables in the Āhom language.

There are only seven consonants, *k*, *t*, *p*, *ng*, *ñ*, *n*, and *m*, which can end a word. The possible number of closed syllables is therefore  $558 \times 7 = 3,906$ . The total possible number of words in Āhom is therefore  $3,906 + 558 = 4,464$ . In Khāmtī and Shān it is far less. This figure is really too large even for Āhom; for though it is possible that *r* and *l* may combine with other consonants than those mentioned above, it is, on the other hand, certain that a great many of the possible combinations, of which we do know, do not form words. In order to check this statement, we may compare the Siamese language, the phonetic system of which closely resembles that of Āhom. In it the number of elementary monosyllables is only 1,851. In Mandarin Chinese, with a less wide range of original sounds, it is less than a third of this. As this number is not sufficient to furnish all possible ideas, it follows that if all possible ideas have to be expressed in a Siamese-Chinese language, one and the same word must have several distinct meanings. This is actually the case. For instance, in Āhom, 'horse,' 'dog,' and 'come' are all indicated by the same word *mā*.

In order to indicate the difference in meaning in such cases a system grew up in the Indo-Chinese languages of pronouncing the same word in different ways according to its meaning. This system is called that of tones. Owing to Āhom being a dead language, and to its not having any graphic method of indicating the tone in which a word is to be pronounced in order to indicate its meaning, we cannot, at the present day, say what tones were in use for any particular word when it formed a member of the spoken

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language. But we can take the closely allied Shān, which is still spoken, to furnish an example.

In Shān<sup>1</sup> a word may be uttered with the lips partially closed, and is then said to have a closed tone; or it may be uttered with the lips wide open, when it is said to have an open tone..

Moreover, each of these may be varied in five different ways, *viz.* :—

1. The first tone is the natural pitch of the voice, with a slight rising inflexion at the end. It is called the *natural* tone.

2. The second tone is a deep bass tone. It is called the *grave* tone.

3. The third tone is an even one ; in pitch, between the first and second tones. It is called the *straightforward* tone.

4. The fourth tone is of a more elevated pitch than the first tone, and is called the *high* tone.

5. The fifth tone is abrupt and explosive. It is called the *emphatic* tone.

As an example let us take the Shān word *khai*.

Spoken with a closed natural tone, it means 'fat.'

„	„	grave	„	„	'egg.'
„	„	straightforward	tone,	it means	'desire,' 'narrate.'
„	„	high	tone,	it means	'filth.'
„	„	emphatic	tone,	it means	'mottled.'
„	an open natural	„	„	„	'scull.'
„	„	high	„	„	'morass.'
„	„	emphatic	„	„	'remove.'

Here we see that the word *khai* is spoken with eight different tones, each with a different meaning.

Another good example is the Shān word *kau*.

Spoken with a closed natural tone, it means 'I', the pronoun.

„	„	grave	„	„	'be old.'
„	„	straightforward	tone,	it means	'nine,' also 'a lock of hair.'
„	„	high	tone,	it means	'be indifferent to evil results by a spirit.'
„	„	emphatic	tone,	it means	'an owl.'
„	an open natural	„	„	„	'a butea tree.'
„	„	grave	„	„	'complain of.' [ankle.]
„	„	straightforward	tone,	it means	'the leg from the knee to the
„	„	high	tone,	it means	'the common balsam plant.'
„	„	emphatic	tone,	it means	'a kind of mill.'

Here *kau* has at least ten different meanings according to its tone.

We may take one more example of tones from another Indo-Chinese language, the Annamitic. It is quoted from Vol. II, p. 31 of the late Professor Max Müller's *Lectures on the Science of Language*. *Ba ba ba ba* is said to mean, if properly pronounced, 'three ladies gave a box on the ear to the favourite of the prince.' *Ba* with no tone means 'three,' with a grave tone means 'a lady,' with a high tone means 'a box on the ear,' and with a sharp tone means 'the favourite of a prince.' Economy of vocabulary could hardly go further.

<sup>1</sup> This account of the tones is condensed from Dr. Cushing's Shān Dictionary.

It is a common belief that these isolating, monosyllabic, languages, are examples of the infancy of speech. It is sometimes said that they are in the 'radical' stage, and that they may be expected to develop gradually into agglutinative and finally into synthetic tongues. So far, however, are they from being in their infancy, that the exact reverse is the case. They are languages in the last stage of decrepitude. That<sup>1</sup> they will all pass, and that some of them are now passing, through the agglutinative stage, may be admitted, but they have been there before. These monosyllabic words are worn down polysyllables, and these polysyllables were formed, just as we see polysyllables formed at the present day in other languages, by prefixes and suffixes. By constant attrition sometimes the prefix was rubbed down, leaving only a faint trace of the changes in the 'main word which its presence had effected. Or, on the other hand, the word itself may be rubbed down, so that apparently the prefix alone remains. The following example of the vicissitudes which an Indo-Chinese word undergoes in its life in the different Indo-Chinese languages is taken from Professor Conrady's work abovementioned. The original Indo-Chinese word was \*rang, \*ring, or \*rong, a horse. It has become in—

Thochu,	roh.
Horpa,	rhi, ryi.
Milchanang,	rung.
Tibarskad,	shung.
Southern Chin	shi.
Gyarung,	bo-roh.
Manyak,	bo-roh.
Abor-Miri,	bu-ri.
Sokpa,	ma-ri.
Burmese,	m-rang.
Singpho,	gū-m-rang.
Jili,	kha-m-rang.
Mutoniā,	man, mok.
Chinese,	'mā, (old form) mo-r.
Tai languages,	mā.
Miao-chi,	ma, mei, te-ma, ta-me, etc.
Siyin,	shī-pū.
Tāngkhul,	sha-puk.
Chepāng,	se-rang.
Newāri,	sa-la.
Pahi,	sa-ro.
Bodo,	ko-rai.
Āo-Nāgā,	ko-rr. (Possibly borrowed from Aryan.)
Angāmi Nāgā,	kwi-r. (Ditto.)
Karen,	ka-sē.
Tibetan,	r-ta.
Pwo-Karen,	thi.
Sgau-Karen,	ka-thi, k-tha.
Taungthu,	thay.
Khami,	ta-phu.
Sharpa, Mürmi,	ta.
Tak-pa,	teh.
Lepcha, Limbu,	on.
Lohorong,	ēn.
Balali,	yen.
Sangpeng,	yem-pa.

<sup>1</sup> Most of the following is based on Conrady's *Eine indochinesische Causativ-Denominativ Bildung und ihr Zusammenhang mit den Tonaccenten*.

A consideration of the above list will show that in a great many languages, only the *r* of *rang* has survived. In others it has been changed to *sh* or *s*. In old Chinese, only the *r* remains with the prefix *mo*. The *r* has been dropped in modern Chinese, and only the prefix seems to remain under the form 'ma.'

Finally, in the Tai languages, with which we are immediately concerned, the like fate has befallen *rang*. Only the prefix *mā* appears to remain. Every trace of the original word, except perhaps the pronunciation of the *g* of the prefix, has disappeared. We can now understand how, in Ahom, the same word *mā* means both 'horse' and 'dog.'

Moreover, Professor Conrady explains how the system of tones has arisen from this elision of prefixes, or of the original word. It is not so much that, after the elision had taken place, the speakers found it necessary to distinguish between similar sounding words, and hence invented tones. The tones were automatic results of the elision of the prefixes. For instance, the prefix of a causal verb was *s*, which was originally an independent syllable. It first lost this character on account of the stronger stress naturally laid on the main word which followed it, and in compensation for this loss, the following syllable was pronounced in a higher tone. When the prefixed *s* finally disappeared, the higher tone remained behind. We are hence enabled to say that certain tones indicate the earlier existence of certain prefixes. In other words, the origin of the system of tones is not based on arbitrary inflexions of the voice, but on a natural process of derivation.

**Couplets and Compounds.**—As in other members of the Siamese-Chinese group of Indo-Chinese tongues, each Tai language is an isolating form of speech; that is to say it uses 'each element by itself, in its integral form.' Each simple word is a monosyllable, which never changes its shape, which gives the idea of one or more root-meanings, and to which the ideas, supplied in Aryan languages by the accidents of declension or conjugation, can be supplied by compounding it with other words possessing the root-meanings of the relations of place or time.

Each monosyllabic word in these languages may have several meanings, and, as above described, these are primarily differentiated by the use of tones.

But this tone system has not been found sufficient, and words are also differentiated by a system of compounding known as the formation of 'couplets.' The system in its essence is this,—two different words, each with several different meanings, but possessing one meaning in common, are joined together, and the couplet thus formed has only the meaning common to the two. This system is characteristic of the Siamese-Chinese group of languages and should be carefully mastered.

For instance,—take the words *khā* and *phān*. *Khā*, amongst its other significations, means (1) 'slave', (2) 'cut'; *phān*, amongst its other significations, means (1) 'an order', (2) 'poor', (3) 'sorrow', (4) 'cut.' The couplet *khā-phān* means 'cut', and nothing else, because 'cut' is the only meaning common to its two members.

Other examples of such couplets are,<sup>1</sup>—

*pai-kā*, go-go, to go.

*nung-tāng*, place-place, to place, to put on (clothes).

*tāng-lai*, all-all, all.

*mūn-khün*, rejoicing-rejoicing, happiness.

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<sup>1</sup> Here and elsewhere, unless otherwise stated, all examples are taken from Ahom.

Sometimes, in these couplets, only one word has retained its meaning, while the other word has, in some particular language, lost its meaning and has become, what Dr. Cushing calls, a 'shadow word,' the compound having only the meaning of the dominant word exactly as occurs in Chinese. Thus, the Shāns say *tāng-shin* for 'a road'; in which *tāng* is the word which has retained its original meaning, while *shin* has lost it. So, in Āhom, we have *pe-nyā*, a goat, in which *nyā* (so far as I can ascertain) has now no meaning in this connexion, while *pe*, by itself, also means a 'a goat.'

In some of these last couplets, the second member still retains a definite meaning, but has, so to speak, emptied itself of it in favour of the dominant member. This is very commonly the case with words like *dai*, to possess; *bai*, place, and the like. Thus,—

*aü*, take; *aü-dai*, to take; to collect, bring.

*haü*, give; *haü-dai*, give, give out and out.

*rai*, lose, be lost; *rai-dai*, to lose altogether, to be lost altogether, to die.

*hup*, to collect; *hup-bai*, to store.

*khát*, to bind; *khát-bai*, to bind.

Another form which these couplets take is the juxtaposition of two words, not of identical, but of similar meaning, the couplet giving the general signification of both. Thus,—

*khráng*, large property; *ling*, cattle and small property; *khráng-ling*, property generally.

*nā*, a field; *kip*, a plot of land; *nā-kip*, a field.

*sho*, complaint; *khām*, word; *sho-khām*, a complaint in a court of justice.

*khān*, price; *shü*, buy; *aü*, take; *khān-shü*, . . . . . *aü*, to buy and take, to buy.

*aü*, take; *kin*, eat; *aü-kin*, to eat.

*lāt*, say; *khām*, word; *lāt-khām*, to say.

*lāt-khām*, say; *lau*, address; *lāt-khām-lau*, to address a superior.

*mü*, time; *bān*, day; *mü-bān*, time, day.

There are other couplets the members of which possess, not even similar, but altogether different meanings, the resultant couplet having a signification giving the combined meaning of the two. These correspond to what would be called compounds in Aryan languages. Thus,—

*bān*, day, sun; *tuk*, fall; *bān-tuk*, sunset, evening.

*aü*, take; *mā*, come; *aü-mā*, fetch, bring.

*jāk*, worthy; *bā*, say; *jāk-bā*, worthy to be called.

*hān*, see, be seen; *dai*, possess; *hān-dai*, become visible. In this way *dai* makes many potential compounds.

*rāng*, to arrange; *kān*, mutuality; *rāng-kān*, consult. In this way *kān* makes many couplets implying mutuality.

*pān*, divide; *kān*, begin; *pān-kān*, to begin to divide. In this way *kān* makes many inceptive compounds.

*haü*, give; *oi*, continuance; *haü-oi*, give or cause continually.

*po*, strike, be struck; *ü*, be, remain; *po-ü*, is striking, is being struck. In this

way *ü* performs the function of what, in Aryan grammar, we should call the Definite Present Tense.

*ü*, be ; *jau*, complete ; *ü-jau*, was. In this way *jau* performs the function of what we should call the Past Tense.

*po*, strike, be struck ; *ü*, be ; *jau*, complete ; *po-ü-jau*, was striking, was being struck. In this way *ü-jau* performs the function of what we should call the Imperfect Tense.

*tü*, place, hence, motion towards ; *po*, father ; *tü-po*, to a father. In this way *tü*, prefixed, performs the function of what we should call the Dative Case; as giving also the idea of a place started from, it is also used in Shān to indicate the function of the Ablative Case.

*tü*, place, hence, motion towards ; *po*, strike, be struck ; *tü-po*, shall strike, shall be struck. In this way *tü*, prefixed, also performs the function of what we should call the Future Tense. In a Tai language, the idiom is exactly the same in both cases.

*pai*, go ; *nai*, suddenness ; *pai-nai*, go unexpectedly. Here, as in the case of *oi*, *nai* performs the function of an adverb.

*haiü*, give, cause ; *kin-klin* (*klen*), eat-drink ; *haiü-kin-klin*, cause to eat and drink, feed ; so *haiü-oi-kin-klin*, cause to continually eat and drink, feed regularly, pasture.

Although these couplets only represent, each, one idea, the separability of their parts is always recognised. So much is this the case that when another word corresponding to what we should call a prefix, a suffix, or an adjective is added, it is often given to both members of the couplet. Thus, *khā-phān* means 'to cut,' and *khā-kān-phān-kān* means 'to begin to cut,' *kān*, meaning 'to begin.' So *hit* means 'to do,' *mün-khün*, is 'rejoicing,' and *hit-mün-hit-khün*, is 'to do rejoicing,' 'to rejoice'; *mü-bān*, time, day ; *kū*, every ; *kū-mü-kū-bān*, every day, always, often.

Although these words usually appear in couplets, they sometimes appear in compounds of three or more words, in order to give the requisite shade of meaning. A good example is *haiü-oi-kin-klin*, to pasture, given above. In such compounds, the connexion of ideas is not always plain. The following are examples :—

*kiñ-bā-dü*, very say good, called very good, excellent, best.

*khān-mā-chām*, quick come swift, as soon as.

*khām-mā-lau*, word come speak, a word.

*phā-khrung-klāng*, divide divide middle, a half.

*haiü-aü-dai*, give take possess, give fetch, fetch and give.

*aü-ráp-dai*, take bind possess, take (a person as a servant).

*jāng-haiü-dai*, be give possess, give.

*thām-khām-rō*, ask word know, enquire.

*chī-ráp-cháp-kháp-bai*, a finger-ring, explained as 'jewel bind pure round place.' The Shān for 'finger-ring' is, however, *lāk-cháp*, which is borrowed from the Burmese, and means, literally 'hand-insert.'

Finally, there are some compounds the meaning of each member of which has been entirely lost. Examples are,—

*mā-lau-kin*, at any time.

*pān-kū*, who (relative pronoun).

**Infexion.**—In the Tai languages, all pure Tai words are monosyllables; only words borrowed from foreign languages, like *kāchārī*, a court-house, are polysyllabic.

Every word, without exception, denotes, primarily, the idea of some thing, action, or condition, such as a man, a tree, striking, going, sleep, death, life, distance, propinquity, goodness, I, thou, he, she, it.

Some of these words, such, for instance, as ‘tree,’ can only perform the functions of nouns substantive, or can only with difficulty be twisted into performing other functions. Other words, corresponding to what in Aryan languages we call ‘verbal nouns,’ are capable of being easily used in other functions. Thus, if in Āhom we wish to express the idea ‘slept’ we say ‘sleep-completion’; if we wish to express ‘sleeps,’ we say ‘sleep-existence,’ and if we wish to express ‘will sleep,’ we say ‘motion-towards-sleep.’

It will thus be seen that the processes of what we call declension and conjugation do not properly occur in Āhom, nor can we divide the vocabulary into parts of speech. The relations which, in Aryan languages, we indicate by these two processes of inflexion are in Āhom indicated, partly by the position of the various words in the sentence, and partly by compounding words together.

We cannot, properly speaking, talk of nouns and verbs, we can only talk of words *performing the functions* of nouns or verbs.

When inflexion is formed by composition, most of the auxiliary words added to the main words have, as we have seen above, a definite meaning. In some cases, however, these auxiliary words have lost their meanings as original words, or, at least, we are not at present acquainted with them. In such cases we may talk of these auxiliary words as performing the functions of suffixes or prefixes.

As an example of the preceding, let us take the way in which the word *bai*, placing, may be treated.

If we make it perform the function of what we call a noun, it means, ‘a placing’, ‘a putting’ (*e.g.*, of a ring on a finger); or, ‘putting (in a safe place),’ hence ‘watching,’ ‘taking care of’.

But the idea of ‘putting’ includes the idea of laying down or putting on to some thing. Hence, *bai* comes to perform the function of a preposition, and may mean ‘on’ as in *bai lāng*, on back, *i.e.*, after.

Again, if we wish it to perform the function of a verb the idea of ‘placing’ is treated as a verbal noun, *i.e.* ‘to place.’ If, to this, we add the imperative suffix *shī*, we get *bai-shī*, store. Nay, *bai*, by itself may be used as, what we should call, a present tense, and means ‘he, she, it’ or ‘(they) place.’ If, with this, we compound the word *hup*, whose root idea is ‘collection,’ we get *hup-bai*; collection-put, *i.e.*, ‘(they) save up.’

As to what function each word in a sentence performs, that is determined partly by custom. Although, theoretically, every word may perform the function of any part of speech; in practice, such is not the case. Some, such as *po*, a father; *rūn*, a house; *bān*, a day, are, by their nature, confined to the function of substantives. Some are usually either adjectives or verbs, such as *phük*, whiteness, but usually either ‘white,’ or ‘to be white.’

Others, such as *aü*, take; *haiü*, give, are in practice confined to the function of verbs, but others, like *bai*, above quoted, may perform any function.

**Conjugation.**—When a Tai word performs the function of a verb, it can, as it stands, be used for any tense, mood, or voice, thus.

<i>Present Time</i>	<i>phraü kün-phring dai khau</i> , how many persons possess ( <i>dai</i> ) rice.
<i>Past Time</i>	<i>män bā</i> , he said.
<i>Future Time</i>	(Aitoniah), <i>kau po pai lau</i> , I will go ( <i>pai</i> ) to (my) father (and) will say ( <i>lau</i> ).
<i>Imperative</i>	<i>maiü khā-lik bai chām doiñ</i> , thou servant keep ( <i>bai</i> ) with, keep (me) with (thy) servants.
<i>Infinitive</i>	<i>kau bau pai-kā lāk</i> , I not went to steal ( <i>lāk</i> ), I did not go to steal.
<i>Verbal Noun</i>	<i>bai shaii-hing-jau-o</i> (I) had performed watching ( <i>bai</i> ), I had watched.
<i>Past Participle</i>	<i>bā bān</i> , (on) the said day, on the day referred to.
<i>Active Voice</i>	<i>pān-kū luk-ko rai-dai maiü tāng-lai khām</i> , what son lost ( <i>rai-dai</i> ) thy all gold, the son who lost all thy gold.
<i>Passive Voice</i>	<i>män rāi-dai</i> , he was lost.

**Voice.**—It follows from the above that there is no formal distinction between the Active voice and the Passive. The same word has either an active or a passive significance according to the meaning required by the sentence. Thus, take *kau po*, which means 'I beat.' On the other hand, *kau-mai po* means "beats me," that is to say 'I am beaten'. Here there can be no doubt that the latter sentence is to be construed passively, owing to *kau-mai* being in the accusative case. But, if we take the example given above, *män rai-dai* it means both 'he lost' and 'he was lost,' and we can only gather that it is to be construed passively because the general sense of the context requires it. The idea of activity or passivity would not enter into the mind of an Ahom speaker at all. He simply says 'he loss,' and leaves the hearer to conclude as to what he means.

**Mood and Tense.**—As already said, the bare word itself can be used for any tense, and is frequently so used, but, when this would lead to ambiguity, as it sometimes must, the accidents of mood and tense are expressed by the use of particles, the form of the main word never undergoing any change. It cannot be said that these are suffixed or prefixed to the word which performs the function of the verb, for they are often widely separated from it. Thus take the sentence *po-män pān-kān tāng-lai khrúng-ling klāng shāng pī nāng jau*, the-father begin-to-divide all property between two elder son younger son complete, i.e., the father began to divide his property between his elder and younger son. Here the word performing the function of a verb is *pān-kān*, divide-begin, and the particle indicating past time, *jau*, is separated from it by six other words. In fact, in the Tai mind, these particles do not give past, present, or future time to any particular word in the sentence, but to the sentence as a whole. The above sentence would present itself to a Tai speaker's mind something like this, 'the commencement of the division of the property by the father between the elder and younger son is an event done and completed.' The word *jau* which I have called a particle of past time is really an independent word whose root idea is 'completion.' How little *jau* is really a verbal suffix, but really has a distinct meaning of its own, is well shown by the fact that we find it in clauses in which, by no process of ingenuity, we can discover the existence of any verbal

idea at all. Thus, *rō pi-lüng jau* (Āhom specimens, II, 3), literally, before year-one completion, *i.e.*, (the cow which I bought) a year ago. The full sentence runs *kau khān-jau luk-tām Dhoni-rām rō pi-lüng jau*. It is plain that the *jau* at the end of the sentence cannot refer to the verb *khān*, buy, for that is already supplied with another *jau* suffixed to it. The final *jau* refers only to the final clause and must be represented in English by 'ago.'

In the same way other particles which give the idea of tense have their own meanings. Thus *ū*, the particle of present time, means 'existence'; *kā*, another particle of past time probably means the 'place' from which action starts; just as *tī*, the particle of future time means the 'place' to which the action is proceeding.

Hence, too, as each particle affects the whole sentence, Tai languages can afford to be economical of their use. If in the same sentence there are many words performing the functions of verbs all in, what we should call, the same tense, then only one tense particle is supplied for all. For example,—*poi mān-ko khün chām pai-kā-mā tī po-mān jau*, and he arise and go to the father complete, *i.e.*, and he arose and went to his father. Here we must translate both *khün*, arose, and *pai-kā-mā*, went, as if they were verbs in the past tense. But there is only one particle of past time, *jau*, and it refers to both the words performing the function of verbs.

**Order of words.**—In most Indo-Chinese languages the most important help to distinguishing what function is performed by any word is *the place which it occupies in relation to the other words in the sentence*. Or, to put the matter differently, the meaning of a sentence is to be grasped from the order of the words which comprise it. Thus, let us refer again to the phrase quoted on p. 68 *ba ba ba ba*. We know from the tones that the words mean in order, 'three,' 'lady,' 'box on the ear,' and 'favourite of a prince,' respectively. We know that the order of meaning is subject, verb, object, and therefore we are aware that it is the three ladies who boxed the favourite, and not that that delicate attention was paid to them by him.

To take the simplest possible example from Āhom. *Kip* means 'husk,' and *khau* means 'rice.' *Kip khau* means 'husk of rice' and not 'rice of husk,' because the rule is that when a word performs the function of a genitive, it follows the word which governs it. Hence, assuming that one of these words performs the function of a genitive, we must also assume that *khau* is the one that does so, and that it is governed by *kip*. In an Indo-Aryan language the order of the words would be exactly reversed. We should say '*dhān-kā bhūsā*', not '*bhūsā dhān-kā*', and as the order of words in a sentence indicates the order in which the speaker thinks, it follows that (so far as the expression of a genitive is concerned) speakers of Tai languages think in an order different from that which presents itself to the mind of a speaker of an Indo-Aryan language.

In the different members of the Tai languages customs differ as to the order of words. We may take the order of words customary in Siamese as that most characteristic of the Tai group. Shān and Khāmti appear to have been influenced by Tibeto-Burman languages in this respect. In Āhom the order of words is altogether peculiar. In Siamese, the order of words is as in English, subject, verb, object. Adjectives follow the word they qualify (here differing from colloquial English), and genitives follow the words on which they are dependent. In Shān the rule about the object following the

verb is not imperative, whereas in Khāmtī (which at the present day stands isolated amid a sea of Tibeto-Burman languages) the order is as in them, subject, object, verb. The order of words in an Āhom sentence will be discussed when dealing with that language. In all the languages, one rule is almost universal, that is, the position of the adjective after the word it qualifies and of the genitive after the word which governs it.

It may be pointed out that the typical Tai order of words—that given above for Siamese—is the same as that of Khassi, but is altogether opposed to the genius of Tibeto-Burman languages.

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E.—*On Phākial.*

I know of no account of this dialect. A short account of the tribes is to be found in Mr. Gait's *Census Report of Assam for 1891*, and has been already quoted on p. 64.

F.—*On Norā.*

The same remarks apply. Cf. p. 64 ante.

G.—*On Tairong.*

The same remarks apply. See also Captain Gurdon's account of the Khāmtīs quoted under Head B.

H.—*On Aitonīā.*

Vocabulary in pp. 168 and ff. of Campbell's *Specimens*, quoted under Head B. A short list of words in Damant's Notes, quoted under Head A. See also Ney Elias, quoted under Head A.

**The Mutual Relationship of the Tai Languages of Assam.**—As already stated, these languages are all closely related to each other. Indeed, they should not be considered as languages, but as members of the group of Northern Shān dialects. Of these dialects, Khāmtī and the Northern Shān of Burma may be considered as the most widely separated, though, in truth, even in this case, the distance between them is not great. Āhom is, of course, on an altogether different level. It belongs to a different layer of speech, and may be considered to stand in the position of parent to all the others. We therefore put it for the present out of consideration.

Khāmtī is most widely different from Burmese Shān because the Khāmtīs left Müng Kāng a century and a half ago, and their language has had time to develop on independent lines. It has, too, retained archaic forms which have disappeared in its Müng Mau brother. For instance, in the alphabet, it still has the form for the letter *ka* which was originally borrowed from the Burmese, *viz.*, က, while in Müng Mau Shān, the letter has changed its form to ၁.

The other modern Assam Tai languages have come into their new home at much later times. They have thus retained more or less of the peculiarities of the language of their original habitat, though all have come to some degree under the influence of the more powerful Khāmtī.

Tairong is the one which is most like Khāmtī. It is in fact almost the same dialect, the differences being hardly even tribal peculiarities. We have seen how nearly all the Tairongs lost their own language during their captivity among the Singphōs, and the few that speak a Tai language at the present day have not improbably learnt it again from their Khāmtī relations, and have slightly modified it under the influence of dim traditions of their old form of speech.

The next nearest is Norā. It uses the Khāmtī alphabet, but has one letter, ခ, which has been lost by Khāmtī, but which existed in Āhom, and still also survives in Shān and Aitoniā. Its vocabulary has more words which are peculiar to Shān than Tairong has, and its grammar often uses both Khāmtī and Shān forms (when they differ) indifferently. Thus, the Dative and the Ablative cases may be made after either the Khāmtī or the Shān fashion and so for the Future tense of verbs.

Aitoniā is the furthest removed from Khāmtī and the nearest to Shān. It still uses the Shān alphabet, although in the case of one or two letters it has adopted Khāmtī forms. It uses Shān grammatical forms freely, but also does not disdain the corresponding Khāmtī ones.

The number of people reported to speak these modern Tai dialects in Assam is as follows:—

Dialect.	Where spoken.	No. of speakers.
Khāmtī . . . . . .	Lakhimpur . . . . .	2,930
Phākial . . . . . .	Lakhimpur . . . . .	625
Norā . . . . . .	Sibsagar . . . . .	300
Tairong . . . . . .	Sibsagar . . . . .	150
Aitoniā . . . . . .	Sibsagar and Naga Hills . . . . .	200
TOTAL . . . . .		4,205

These figures do not necessarily agree with the Census figures for the numbers of members of each tribe counted in 1891. The number of speakers of a language, and the number of members of the tribe which speaks it, do not usually agree. The figures for speakers of Khāmtī given above are those of the Census of 1891, reduced to round numbers. Those for other languages are merely local estimates.

I have been unable to get any specimens of Phākial, and hence can give no particulars about this dialect.



## ĀHOM.

As already several times stated, Āhom is an extinct language. It is reported that about a hundred people in the Sibsagar District of Assam can speak it (much as Pandits can speak Sanskrit), but that it is not their vernacular. It is very doubtful if there are now so many. A full account of the Āhoms is given in the general introduction to this group of languages. See pp. 61 and ff.

The following grammatical sketch and vocabulary are based on the specimens attached, and their accuracy depends on the care with which the latter have been prepared. This task was performed by Babu Golab Chundra Barua, formerly the Āhom translator to the Assam Government, who is, I suppose, the only person alive who is familiar with both Āhom and English. The accuracy of the translation of the specimens is guaranteed by the inexhaustible kindness of Mr. E. A. Gait, I.C.S., who has gone through it with Babu Golab Chundra Barua, and has not only checked the meaning of every syllable of this monosyllabic language, but has also supplied me with a valuable series of notes elucidating the many difficult points. I trust, therefore, that, in their main lines, the grammar and vocabulary annexed will be found to be accurate. I have departed from my usual custom in providing a vocabulary. It seemed to me advisable to do this on account of the little that is known regarding this interesting language.

**Alphabet.**—The Āhom alphabet is an old form of that which, under various forms, is current for Khāmtī, Shān, Burmese, and Chākmā. It is more complete than those of Khāmtī and Shān, but not so complete as those of Burmese and Chākmā. It is to be ultimately referred to the alphabet in which Pāli was written.

The Āhom alphabet consists of forty-one letters, of which eighteen are vowels and twenty-three are consonants. They are given in the following table, together with the corresponding Khāmtī letters for the sake of comparison.

## Vowels.

	Ahom.	Khāmtī.	Power.
1	၁	၁ၢ	a. In Āhom only used as a fulcrum for other vowels.
2	၁၇	၁ၢ	ă.
3	၁ၨ	၁ၢၢ	ă.
4	၁ၦ	၁ၢၢ	i, e (as in met).
5	၁ၪ	၁ၢၢ	î.
6	၁ၫ	၁ၢၢ	u.
7	၁ၬ	၁ၢၢ	û.

Vowels—*contd.*

	Āhom.	Khāmtī.	Power.
8	ମୁ	ଏ	e, as in <i>met</i> .
9	ମୁହ	ୟ	ē, as the ey in <i>they</i> .
10	ମୁମ	ୱ	o, as in <i>often</i> ; the short sound of a, No. 17.
11	ମୁହୁ	୳	ō, as in <i>note</i> .
12	ମୁହୁ	୳୧	ü.
13	ମୁ	ୱ	ui.
14	ମୁହ	ୱ୍ୱ	au, as in German. Like the ou in 'house'.
15	ମୁହ	ୱ୍ୱ୍ୱ	aü. Probably pronounced like the Norwegian ey.
16	ମୁହୁ	୳୳୧	iü.
17	ମୁହ	ୱ୍ୱ୍ୱ୍ୱ	a, like the a in <i>all</i> ; the long sound of o, No. 10.
18	ମୁହ	ୱ୍ୱ୍ୱ୍ୱ୍ୱ	oi, as in <i>boil</i> .

## Consonants.

	Āhom.	Khāmtī.	Power.
19	ମ	ଏ	ka
20	ଠ	ୟ	kha.
21	ତ or ତ	...	ga (not in Khamti).
22	ତୁ	...	gha (not in Khāmtī).

Consonants—*contd.*

	Āhom.	Khāmtī.	Power.
23	କ	ଏ	<i>ngā</i> , as in <i>sing</i> .
24	ରୋ	ଏୟ	<i>chā</i> ; in Khāmtī sometimes has the power of the English <i>t</i> .
25	ବ	ଏୟ	<i>jā</i> . In Khāmtī <i>y</i> .
26	ହୋ	---	<i>jhā</i> (not in Khāmtī).
27	ନ୍ତୁ	ଏୟ	<i>ñā</i> . Sometimes pronounced <i>n</i> or <i>y</i> .
28	ଠୀ	ଏୟ	<i>tā</i> .
29	ଥୀ	ଏୟ	<i>thā</i> .
30	ଦୀ	---	<i>dā</i> (not in Khāmtī).
31	ଧୀ	---	<i>dhā</i> (not in Khāmtī).
32	ନ୍ତୁ	ଏୟ	<i>nā</i> .
33	ପୀ	ଏୟ	<i>pā</i> .
34	ବୀ	ଏୟ	<i>phā</i> .
35	ତୀ	ଏୟ	<i>bā, wā</i> (final) (only <i>w</i> in Khāmtī)
36	ଯୀ	---	<i>bhā</i> (not in Khāmtī).
37	ରୀ	ଏୟ	<i>mā</i> .
38	ଫୀ	ଏୟ	<i>rā</i> .
39	ଲୀ	ଏୟ	<i>lā</i> .
40	ଶୀ	ଏୟ	<i>shā</i> .
41	ହୀ	ଏୟ	<i>hā</i> .

As regards the VOWELS, the first,  $\text{W}$   $\bar{a}$ , is considered in Ahom to be a consonant as in Siamese. It is used, much like the *alif* of Hindostāni, merely as a fulcrum for carrying the other vowels when they are initial. The vowel inherent in consonants is, as in Chākmā,  $\bar{a}$ , not  $a$ . Hence when  $\text{W}$  stands at the commencement of a word, and is followed by another consonant, it has the force of  $\bar{a}$ . Thus,  $\text{W} \text{ R} \bar{a}n$ . When a syllable is not a closed one, but ends in long  $\bar{a}$ , the letter  $\bar{a}$  (No. 3) must be written in full. Thus  $\text{W} \bar{a}, \text{R} n\bar{a}$ .  $\text{W}$  by itself would mean nothing.

The second vowel  $\text{W}'$ , corresponds to the Sanskrit *visarga*. It occurs both in Shān and Siamese, but not in Khāmtī. In Shān it is used as a tone sign, to indicate a high tone. In Siamese, it is used to indicate short vowels. In Āhom, according to the present tradition, its pronunciation is the same as  $\bar{a}$  (No. 3), and it is freely interchanged with it. Thus the word for 'to come' is written both  $\text{W}'$  and  $\text{W}$ . I therefore transliterate it  $\bar{a}$ . The vowel  $\text{W}^o$  (No. 4) is pronounced both *i* and *e*. In transliterating the specimens I have indicated, so far as I could, every case in which it is pronounced *e*. I can find no rule for the pronunciation.

Similarly the vowel  $\text{W}_y$  (Nos. 7 and 11) has two sounds, those of  $\bar{u}$  and  $\bar{o}$ . When it is final, and has the  $\bar{o}$ -pronunciation, the letter  $\widehat{\text{O}}$  is added to it. But when it is medial, this  $\widehat{\text{O}}$  is dropped, so that there is no means of distinguishing between the two pronunciations. Thus,  $\text{W}_y n\bar{u}$ , but  $\text{W}_y \widehat{\text{O}} n\bar{o}$ . Both *nūn* and *nōn* would be written  $\text{W}_y \widehat{\text{B}}$ . I am not at all certain that this distinction in writing *nūn* and *nōn* really exists. All that I can say is that it is what is done in the specimens here given.

The other vowels (Nos. 12 and 16) which end in  $\widehat{\text{O}}$ , also only retain this  $\widehat{\text{O}}$  when the vowel is at the end of the syllable. When it is medial, the  $\widehat{\text{O}}$  is dropped.

The vowel  $\text{W}_y au$  (No. 14) is often written  $\text{W}_y \widehat{\text{O}} \bar{aw}$ . Thus  $\text{m}_y$  or  $\text{m}_y \widehat{\text{O}}$  *kau* or *kāw*, I. This is always the case in Shān. *Kau* represents the correct pronunciation.

In writing,  $\text{W}_y$  *aū* (No. 15) and  $\text{W}_y$  *au* (No. 14) are often confused; so that we find  $\text{W}_y$  *maiū*, thou, often carelessly written  $\text{W}_y$  or even  $\text{W}_y \widehat{\text{O}}$ .

In the above table, the vowels are all given in their initial forms, *i.e.*, attached to  $\text{W}$  which, as already stated, is considered by the Āhoms to be a consonant. They can

be similarly attached to any other consonant. The following are examples :—

**m̄** kā, **ñ̄** mā, **m̄** bā, **m̄** chā, **m̄** ki, **ñ̄** di, **m̄** kī, **ñ̄** tī,  
**m̄** ku, **n̄** lu, **m̄** kū, **n̄**, **l̄**, **ñ̄ñ̄** le, **ñ̄ñ̄** me, **ñ̄ñ̄** kē,  
**ñ̄ñ̄** pē, **ñ̄ñ̄ñ̄** ko, **ñ̄ñ̄** po, **ñ̄ñ̄ñ̄** kū, **ñ̄ñ̄ñ̄** khū, **m̄** kai,  
**ñ̄ñ̄ñ̄** rai, **m̄** kau, **ñ̄ñ̄ñ̄** jau, **n̄** hau, **ñ̄ñ̄ñ̄** maü, **ñ̄ñ̄ñ̄** khriu,  
**ñ̄ñ̄ñ̄** khā, **uñ̄ñ̄ñ̄** ja, **m̄** koi, **ñ̄ñ̄ñ̄** poi.

Note that in writing these vowels great carelessness is observed. I have already pointed out the frequent confusion between *au* and *aü*. In the same way *i* and *ī*, and *u* and *ū*, are continually confounded,—or rather *ī* is often written for *i*, and *ū* for *u*. Similarly **m̄** *i* and **m̄** *ū* are often confounded.

As regards CONSONANTS, it will be seen that the Āhom alphabet is more complete than Khāmtī. The latter wants the soft letters *g*, *gh*, *j*, *jh*, *d*, *dh*, *b* and *bh*. On the other hand Khāmtī has *y* instead of the Āhom *j*. The same is the case in Shān. In other respects, also, the Khāmtī alphabet is nearly, but not quite, the same as that of Shān. In Āhom, the letter **D** (No. 35) is pronounced *b* when initial, and *w* when final. When subscript to another consonant it is used for the vowel *ā* (No. 18).

Every consonant has the letter *ā* inherent in it. The same occurs in the Chākmā spoken in the Chittagong Hill Tracts, which is an Aryan language, using an alphabet belonging to the same group as that of Āhom. In the transliterations drawn up by the local officers the *ā* is always carefully marked as long, and there seems to be little doubt about the matter. The same transliteration, however, represents the sound of *o* in ‘hot’ by *a* (as in Assamese), and hence it is possible that while the inherent vowel of the consonants is marked *ā*, it is not necessarily a *long ā*, but *may* also have the sound of *a* in ‘have.’ The point is not of much consequence, for since, as has been said above, the tones of the words have been forgotten, there is little chance of the modern pronunciation of the inherent vowel correctly representing the ancient one.

When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of a closed syllable, the mark  $\smile$  corresponding to the

Sanskrit *virāma* is put over it. Thus **m̄** kā, but **m̄** k. The letter **ñ̄** mā, however, when final, does not take this mark. Instead of this it becomes **o**, a small circle, written above the preceding consonant, and corresponding to the Sanskrit *anusvāra*. Thus **ñ̄o** not **ñ̄ñ̄** chām, and.

In Khāmtī, the inherent vowel has the same sound as in Hindi,—that of the *a* in ‘America.’ In Shān it is described as the *a* in ‘quota’, ‘Ida’. Dr. Cushing often transcribes it as *ā*. In Siamese, its sound is represented by *ɔ*. In both Shān and Khāmtī an *anusvāra* is used to indicate a final *m*.

The pronunciation of the consonants presents little difficulty. **ñ̄** ngā is pronounced

like the *ng* in 'sing', and **ၭ** *chā* as in 'church'. The nasal letter **ၮ** *nā* has the power of *nyā*. But at the end of a syllable, it is sometimes pronounced as an *n*, and

sometimes as a *y*. Thus **ၬ ၮ** *khüñ*, much, is pronounced *khün*. **ၫ ၮ** *ūñ*, gladness, is pronounced *ūy*.

In Āhom, the letter **ၪ** (No. 35) has two sounds; *bā* when initial, and *w* when final. It is often written as a mere circle, thus, **ၦ**. E.g., **ၦၦ** *bāw*, for *bau*, not. In literary Khāmtī, Shān, and Siamese, there is no *b*-sound, this letter being always pronounced as *w*. In colloquial Shān, an initial *m* is frequently pronounced *b*. Thus *māng* is pronounced *bāng*.

The letters *w*, *l*, and *r* are frequently compounded with other consonants. In such cases *w* becomes the vowel *ā* (No. 17), q.v. The following compounds of *r* and *l* occur in the specimens and list of words, *khr*, *phr*, *mr*, *tr*, *bl*, *kl*, and *pl*.

The method of writing a compound *r* is properly as follows, **ၩ** *khrā*, **ၩၤ** *phrā*, **ၩၢ** *mrā*, **ၩၣ** *trā*, but in words of frequent occurrence the *r* is omitted in writing.

Thus *khrāng*, property, is written **ၩၤ** *khāng*, not **ၩၤ** *khrāng*, and *phraü*, who? is written both **ၩၤ** *phraü* and **ၩၢ** *phaü*, and also (incorrectly) even

**ၩၤ** *phrau* and **ၩၢ** *phau*. This word well illustrates the extreme laxity observed in writing the vowels in Āhom. The first of these four forms is, of course, the correct spelling.

I can give only one example of the form which *l* takes when compounded with another consonant.

It is the word **ၩၢ ၤ** *klin* (pronounced *klen*), drink, as compared with **ၩၢ ၤ** *kin*, eat. It thus appears, if this example applies to every case, that the form which conjunct *l* takes is the same as that of the letter *ā*. As we have seen is often the case with *r*, the letter *l*, when it is compound, is omitted in every other instance in which it occurs in the specimens and list of words. The following are the remaining words containing this letter:—

**ၩ** *klai*, written *kai*, far, distant.

**ၩၤ** *klāng*, written *kāng*, middle.

**ၩၤ** *plāng*, written *pāng*, clear.

These compound letters have almost disappeared in Khāmtī and Shān. Compounded *l* has disappeared altogether. Thus, the Khāmtī word for 'distant' is *kai* and for 'middle' is *kāng*. The only certain instance of a compound *r* occurring in Khāmtī with which I am acquainted is in *trā*, a rupee, corresponding to the

Āhom *trā*. There may be a few others, but I do not know them. The general rule is that a compound *r* in Āhom disappears in Khāmtī and Shān. Thus—

Āhom.	Khāmtī.	Shān.	English.
<i>khrāng</i>	<i>khāng</i>	<i>khāng</i>	property.
<i>khring</i>	.....	<i>khīng</i>	body.
<i>khriu</i>	<i>khīu</i>	<i>khīu</i>	tooth.
<i>khprung</i>	<i>khüng</i>	<i>khüng</i>	divide.
<i>phraü</i>	<i>phāü</i>	<i>phāu</i>	who?
<i>phring</i>	.....	<i>phīng</i>	be many.
<i>phrum</i>	<i>phum</i>	<i>phum</i>	hair.
Compare—			
<i>kin</i>	<i>hun</i>	<i>kin</i>	eat.
<i>klin</i> or <i>klün</i>	<i>kin</i>	<i>kin</i>	drink.

In Āhom the words for 'eat' and 'drink' are distinct. In Khāmtī and Shān they are the same.

Irregular forms of syllables sometimes occur. Thus the interjection *ai* is always written *ñi*, as if it was *hā*. The word *hit*, do, is always written *ñi*, as if it was *hi*. In I, 40, *boi*, service, is written *ð*, instead of *ð*.

Some consonants are freely interchanged. Thus, we have both *jāng* and *nāng*, be; *khau* and *shau*, enter; *chām* and *chāng*, and.

The numeral figures are—

	or		1		6
			2		7
			3		8
			4		9
			5		10

These are as given me by the local authorities. Those for three, four, and five are doubtful, as they are only the words *shām*, three; *shī*, four; and *hā*, five, spelt out. There can be no doubt about the others. When numerals are used, the figure and not the word is almost always written. Thus, when *lūng*, one, is used for the indefinite article, a, we

always find or , 1, not *lūng*, *lūng*, one. Similarly for 'two' we find

, 2, not *shāng*, *shāng*, two. In the second specimen, however, the word for 'eighteen', *ship-pit*, is spelt out.

**Relationship of Āhom to Khāmtī and Shān.**—Like Khāmtī and Shān, Āhom belongs to the Northern Sub-Group of the Tai Group of languages. It is in an older stage of linguistic development, and is therefore of considerable philological interest. It bears something of the same relationship to them that Sanskrit does to Pāli, but the relationship is much closer. Khāmtī and Shān have not developed so far from Āhom, as Pāli has from Sanskrit. In one point, however, there is close resemblance between the two relationships. This consists in the simplification of compound consonants. Āhom *khr*, *pl* and other compound consonants are simplified into *kh*, *p*, etc., in Khāmtī and Shān, just as Sanskrit *khr*, *pl*, and other compound consonants become *kh*, *p*, etc., in Pāli.

Siamese occupies an intermediate position. Compound consonants are written, but are not always pronounced. Thus in the word *phlōp*, twilight, the *l* is pronounced, but in *chring*, truly, the *r* is not heard, and the word is pronounced *ching*. Sometimes, instead of the second member of the compound being unpronounced, a very short vowel (like the *svarabhakti* familiar to students of languages derived from Sanskrit) is inserted between the two letters. Thus the word *tlāt*, a market, is pronounced *t\*lat*.

It is not necessary to give examples of the changes which befall compound consonants, as they have been dealt with under the head of the alphabet. I shall here confine myself to considering what other changes, if any, occur in the transition from Āhom to the modern Northern Tai languages.

1. As a rule, the Āhom vowels are retained in Khāmtī and Shān. There are very few exceptions, such as Āhom *khrung*, divide, Khāmtī and Shān *khüng*.

2. As regards consonants, the following changes occur:—

(a) Āhom *b* usually corresponds to Khāmtī or Shān *w*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>bə</i>	<i>wə</i>	<i>wə</i>	say.
<i>baɪ</i>	<i>wai</i>	<i>wai</i>	put.
<i>bən</i>	<i>wən</i>	<i>wən</i>	day.

Sometimes it becomes *m*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>blək</i>	<i>mək</i>	<i>mək</i>	flower.
<i>bən</i>	<i>mən</i>	<i>mən</i> or <i>wən</i>	village.
<i>baɪ</i>	...	<i>məw</i> or <i>wəw</i>	a youth.
<i>baü</i>	<i>maü</i>	<i>maü</i>	a leaf.

In Shān, the uneducated frequently pronounce *m* as if it was *b*.

(b) Āhom *d* becomes Khāmtī and Shān *n* or *l*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>dai</i>	<i>nai</i>	<i>lai</i>	obtain.
<i>dəŋ</i>	<i>hü-nəŋ</i>	<i>khü-ləŋ</i>	nose.
<i>dau</i>	<i>nau</i>	<i>lau</i>	star. Siamese <i>dau</i> .
<i>di</i>	<i>nî</i>	<i>lî</i>	good. Siamese <i>di</i> .
<i>din</i>	...	<i>lin</i>	ground. Siamese <i>din</i> .
<i>dip</i>	<i>nip</i>	<i>lip</i>	alive.
<i>dün</i>	<i>nün</i> or <i>lün</i>	<i>lün</i>	moon. Siamese <i>düen</i> .

The difference between Khāmti and Shān is not so great as it looks, for both languages freely interchange *n* and *l*. It will be noticed that Siamese retains the *d*.

(c) Āhom *h* usually remains unchanged, but sometimes appears in Khāmti and Shān as *ng*. Thus, Ahom, *hū* an animal of the ox species; Khāmti and Shān, *ngō*; Siamese, *ngüā*; Shān, also, *wō*.

(d) Āhom *j* becomes Khāmti and Shān *y*. Thus,—

Āhom.	Khāmti.	Shān.	English.
<i>jān</i>	...	<i>yān</i>	ask.
<i>jau</i>	<i>yau</i>	<i>yau</i>	completion.
<i>jū</i> or <i>ū</i>	...	<i>yu</i>	abide.

(e) Āhom initial *ñ* becomes Khāmti and Shān *y*. Thus,—

Āhom.	Khāmti.	Shān.	English.
<i>ñāng</i>	<i>yāng</i>	<i>yāng</i>	be.
<i>ñüng</i>	<i>yīng</i>	<i>yīng</i>	female.

(f) In Khāmti and Shān, *n* and *l* are freely interchangeable. Hence we sometimes find an Āhom *n* represented by *l*, as in Āhom *niu*, a finger; Khāmti *liu*; Shān *niu*.

(g) Āhom *r* becomes *h* in Khāmti and Shān. Thus,—

Āhom.	Khāmti.	Shān.	English.
<i>rai</i>	<i>hai</i>	<i>hai</i>	lose.
<i>rāk</i>	...	<i>hāk</i>	compassion. Siamese <i>rāk</i> .
<i>rāng</i>	<i>hāng</i>	<i>hāng</i>	a tail.
<i>rāng</i>	<i>hāng</i>	<i>hāng</i>	shout.
<i>rau</i>	<i>hau</i>	<i>hāw</i>	we. Siamese <i>rau</i> .
<i>rik</i>	...	<i>hik</i>	call. Siamese <i>rik</i> .
<i>rō</i>	<i>hō</i>	<i>hō</i>	head. Siamese <i>huā</i> .
<i>rün</i>	<i>hün</i>	<i>hün</i>	house. Siamese <i>rüen</i> .

It will be seen that Siamese usually retains the *r*.

- In other respects the phonology of Āhom agrees very closely with those of Khāmti and Shān.

**Tones.**—Āhom, like the modern Tai languages, undoubtedly used tones. Not only is this to be gathered from analogy, but there is a distinct tradition to the same effect. Unfortunately, so far as I have been able to ascertain, tradition is silent as to what tones were used with words, nor is there, as in Siamese, any system of indicating them in the written character. It would be a vain task to attempt to show what tones were used by quoting the analogy of the modern cognate forms of speech, for, in these, the same

word may have different tones in different languages. Moreover, in the one word, the tones of which I have been able to ascertain, they differ from those in use in Khāmtī and Shān. This is the word *mā*, which, when it means 'a horse', has in Āhom a long tone, and in Khāmtī an abrupt tone, while *mā*, a dog, has in Āhom an abrupt tone, but in Khāmtī and Shān a rising inflection.

**Articles.**—There does not seem to be any word which performs the function of a definite article. Probably a demonstrative pronoun can be used when required. For the indefinite article the numeral *lūng*, one, is employed. Thus, *kūn-phū-lūng*, person male one, a man. In Khāmtī, *ā* is prefixed to *lūng* in this sense, but this does not appear to be the case in Āhom. The Interrogative-Indefinite Pronoun *phraii* is used to mean 'a certain'.

**Nouns.—Gender.**—Āhom words when performing the functions of nouns have no gender. When, in the case of living creatures, it is required to distinguish sex, this is done by compounding the main word with another word meaning 'male' or 'female'. The words most commonly used with human beings are *phū* for the masculine, and *mī* for the feminine. Thus, *kūn*, a person; *kūn-phū*, person male, man; *kūn-mī*, person female, woman. Other words used are *lik*, for the masculine, and *nūng* for the feminine. Examples are *khā*, slave; *khā-lik*, a male servant; *khā-nūng*, a female servant. With nouns of relationship *mān* and *nūng* are used. Thus, *po* or *po-mān*, a father; *nīng*, a younger brother or sister; *nāng-mān*, a younger brother; *nāng-nūng* or *nūng-nāng*, a younger sister; *luk*, a child; *luk-mān*, a son; *luk-nūng*, a daughter. In words like *po-mān* instead of *po*, the *mān* is said to give the idea of respect.

In the case of irrational animals *thūk* indicates the male sex, and *me* the female. Thus,—

<i>mā-thūk</i> , horse	<i>mā-me</i> , mare.
<i>mā-thūk</i> , dog	<i>mā-me</i> , bitch.
<i>hū-thūk</i> , bull	<i>hū-me</i> , cow.
<i>pe-ngā-thūk</i> , he-goat	<i>pe-ngā-me</i> , she-goat.
<i>tū-ngrī-thūk</i> , male deer	<i>tū-ngrī-me</i> , female deer.

In other Tai languages, the following words are used to indicate gender:—

		Khāmtī.	Shān.	Siamese.
Male human beings	.	<i>chai</i>	<i>chai</i>	<i>xai</i>
Female ditto	.	<i>yīng</i>	<i>yīng</i>	<i>sāu, ha-nīng.</i>
Male irrational animals	.	<i>thūk</i>	<i>po</i>	<i>tua-phū.</i>
Female ditto	.	<i>me</i>	<i>me</i>	<i>tua-mia.</i>

In some instances in Āhom, as in other Tai languages, difference of gender is expressed by the use of different words. Thus *po*, father; *me*, mother.

**Number.**—Usually the idea of plurality is left to be inferred from the nature of the sentence. If, however, it is necessary to express it, this is generally done by prefixing the word *khaū*, which is also used as the plural of the third personal pronoun, meaning 'they'.

The same word is used in Khāmtī and Shān. Examples of its use are, *khaū khām-kulā*, servants; *khaū miūn*, rejoicings; *khaū po*, fathers. Or some noun of multitude, such as *phring*, a crowd, may be added, as in *kūn phring*, people. With numerals, no sign of number is required. Thus, *shāng kūn*, two persons.

*Case*.—The relations of case are indicated by composition with some other word or by position.

The *Nominative* is either the bare form of the word, or else, optionally, takes the suffix *ko*. This *ko* possibly gives a definite force to the noun to which it is attached; at least, every noun to which it is attached in the specimens has that force. It is especially common with pronouns. It is possibly connected with the Shān *ko*, a person, or with the Khāmtī *ko*, also. Examples of the use of the nominative are,—

(a) Without *ko*.

*luk-ngī lāt-khām*, the younger son said.

*po-mān pān-kān*, the father began to divide.

(b) With *ko*.

*po-mān-ko riūn āk mā*, the father came outside the house.

*pān-kū luk-ko rai-dai*, which son lost, the son who lost.

In Khāmtī and Siamese the nominative takes no suffix. Shān may suffix *nai*, *chām*, or *chüng*. In all these languages, as in Āhom, the nominative usually stands first in the sentence after the introductory particles. *Ko* occurs in Shān as a suffix in words like *lāng-ko*, another.

When a noun is the direct object of a sentence, that is to say when it is in the *Accusative* case, it takes no suffix or prefix. Thus,

*mān-ko hung ngin*, he sound hear, he heard a sound.

*nung-tāng khip tin-khau*, put shoe foot-on, put shoes on (his) feet.

The accusative sometimes takes the suffix *mai* (*vide post*). In the specimens, this is confined to pronouns.

The above examples show that the accusative sometimes precedes, and sometimes follows, the word performing the function of a verb.

The accusative takes no suffix in Khāmtī, Shān, or Siamese; but, in Khāmtī, it also freely takes *mai*. In Shān it can take the suffix *chüng*, when it is wished to give the word a definitive meaning. In Shān, as in Āhom, it sometimes precedes and sometimes follows the word performing the function of a verb. In Khāmtī it usually precedes, and in Siamese it usually follows.

The relationship of the *Instrumental* case is indicated by prefixing *tāng*, with. Thus, *tāng khán*, (beat him) with a cudgel; *tāng shai*, (bind him) with a rope.

*Tāng* properly means ‘with’, ‘in company with’. In Khāmtī it appears to have only this meaning. In Shān, it appears to have only the meaning of the instrumental. The Khāmtī prefix of the instrumental is *au*.

The relationship of the *Dative* case is indicated by prefixing the word *tī*, meaning ‘place’, hence ‘the place or object to which motion is directed’. As explained below, *tī* in Shān is also used to indicate the Ablative, as meaning ‘the place from which motion is begun’. The same word is used to form the future tense of words performing the function of verbs. Examples of the dative are,—

*tī po kau*, (I will go) to my father.

*tī mān riūn*, to his house.

*tī nai luk-tām Kāshmīr*, to here from Kashmir.

*Tī* is used as a dative prefix in Khāmtī and Northern Shān. In Siamese it becomes *te*. In Southern Shān the word used is *lāk*, but *kā-tī*, place-place, is also employed. See ablative below.

The relationship of the *Ablative* case is indicated by prefixing *luk* or *luk-tām*, as in *luk po-lüng*, from a father; *luk-tām Dhonirām*, from Dhanirām; *luk-tām Kāshmīr*, (how far is it to here) from Kashmīr.

*Tām* means 'place', and *luk* probably means the same. *Luk-tām*, like the Shān *kā-tī*, is a couplet meaning, literally, 'place'. Hence it means the source of an action, and is used to mean 'from'. In Shān *kā-tī* as meaning 'place', also means the place or object to which motion is directed. It is hence used also as a prefix of the Dative, and whether the Ablative or the Dative is meant has to be determined from the context. In Khāmti *luk* is used as the prefix of the Ablative.

The relationship of the *Genitive* is indicated by the juxtaposition of the governed and governing word, the governed word being placed last. Thus, *kip khau*, husk rice i.e., husk of rice; *ān phük mā*, saddle white horse, the saddle of the white horse.

This order of words to express the genitive is typical of all the Tai languages. It also occurs in the Mōn-Khmēr languages including Khassi, but in the Tibeto-Burman languages it is reversed.

In a few instances in the specimens the genitive precedes the governing noun. I am unable to explain how this occurs. The rule is so universal in its application that I am inclined to suspect mistakes on the part of the translator. The instances are,—

*kau po-mān rūn*, I father house, my father's house. Here *kau* precedes instead of following *po-mān*, and *po-mān*, which is also in the genitive precedes *rūn*.

*mān rūn*, (in) he house, in his house. Here *mān* precedes *rūn*.

*tī mān rūn*, place he house, to his house. Here *mān* again precedes *rūn*.

*kau chau rūn*, former owner house, former owner's house. Here *chau* precedes *rūn*.

*po maii rūn*, father thou house, thy father's house. Here *po maii*, thy father, is according to rule; but it should follow, not precede, *rūn*.

It may be noted that in each of these examples, the main governing word is the same, *rūn*, a house, and this may have something to say to it. In Shān, however, we find sentences like *hūn kun-chü nān*, house men those, the house of those men, which is according to rule.

The most usual way of expressing the *Locative* case is to employ the noun by itself, leaving the meaning to be gathered from the context. Thus,

*haii müng-bān tāk-ip-tāk dk-jau*, (in) that country famine arose.

*nung-tāng müi chī-rāp-chāp-khāp-bai*, put (on) hand a ring.

*rau-ko hit-miin hit-khūn ū chāii koi*, we rejoicing merry-making been heart have, we have been rejoicing (in) heart.

*bā-bān*, said day, (on) the day referred to.

The force of the Locative is made explicit by the use of an appropriate verb of motion. Thus,

*phū-ai luk-mān nā-din shāii ū-koi*, the elder son field enter been-has, the elder son had entered the field, i.e., was in the field. Here it is impossible to say whether *shāii* should be considered as a postposition or as a verb,—a typical example of Tai idiom. Similarly we have,—

*mān-ko rūn bau mā-khau*, he house not came-enter, he did not come into the house. Here *khau* is part of the compound verb *mā-khau*, b<sup>h</sup>au<sup>v</sup>, that is only an accident of its position. If it had been after *rūn*, it would have been a post-position meaning 'in'.

In the following *khau* has come definitely to perform the function of a pre- or post-position :—

- nā-kip khau*, into the field.
- tin khau*, on the feet.
- khau shun*, into the compound.
- khau müi*, on the hand.
- khau kāchāri*, in the court.
- khau ā-nān rün*, in that house.

In Khāmtī the Locative is formed by suffixing *mai*.

The *Vocative* is formed by suffixing *ai* (which is always written '*hā*'), as in *po ai*, O father.

The prefixes and suffixes mentioned above are usually omitted when no ambiguity would occur.

There is one suffix still to be dealt with. It occurs only in Khāmtī and Āhom. It is *mai*. In Khāmtī it is used as a suffix of the accusative, dative, and locative. In Āhom it seems to be used generally as a kind of indicator of an oblique case, that is to say, that the noun to which it is suffixed is not in the nominative case. Thus it is used for the accusative in *kau-mai po-ū*, beats me, I am beaten, to distinguish it from *kau po-ū*, I beat; for the instrumental in *kau-mai bai shaü-hing-jau-ō*, by me watching used to be done. Similarly with the preposition *ān*, before, we have *ān kau-mai*, before me. When used as a genitive, it is said to be employed only as a genitive absolute; thus, *kau-mai*, mine, not 'my'. So *kūn-phū līng haü ming-mai*, person-male one that country-of, a man of that country.

**Adjectives.**—In all the Tai languages a word performing the function of an adjective follows the word it qualifies. It thus occupies the same position as a word in the genitive. Examples in Āhom are,—

- müng jan*, country distant, a far country.
- phū ai*, male elder, an elder male person.
- rün noi*, small house.
- kūn dī phū līng*, person good male one, a good man.
- kūn dī mī līng*, person good female one, a good woman.

In one instance (sentence No. 226) we have *phūk mā*, white horse, in which the adjective precedes the noun qualified. If this is not a mistake, I am unable to say how it occurs. Perhaps it is due to Tibeto-Burman influence.

In the Tibeto-Burman languages the adjective may either follow or precede the noun it qualifies. In Khassi it precedes.

**Comparison.**—Comparison is formed with the word *khüñ* or *kiñ* (pronounced *khüñ* or *ken*), which means 'be better'. The thing with which comparison is made is put in the ablative governed by *luk*. Thus, *dī*, good; *khüñ dī luk*, better than.

The superlative is expressed by adding *nām*, many, or *tāng*, all. Thus *khüñ dī nām*, better (than) many; *khüñ dī nām nām*, better (than) many many; *khüñ dī tāng nām*, better (than) all many; all these meaning 'best'.

*Khiñ* is also used to form the comparative in Khāmtī and Shān. In Siamese *yīng* is used.

The *Numerals* are given in the list of words. To those there shown may be added *ship pit* (*pet*), ten eight, eighteen; *shāng shaü*, two twenty, twenty-two.

Generic words may be added to numerals as in most Tibeto-Burman languages. They are very numerous in all the Tai forms of speech. Frankfurter, in his Siamese Grammar, gives a list of about thirty. Needham, in his Khāmtī Grammar, gives a list of about twelve common ones. Cushing, in his Shān Grammar, gives a list of forty-five, and specially says that it is not complete.

These indicate the quality of the noun which is counted. Thus, one word is used when human beings are counted, another when animals are counted, another when flat things, another when round things, and so on. The word 'piecee' in Pigeon English, as in 'one piecee man' for 'one man', and the word 'head', when we talk of 'six head of cattle', are something like generic words.

Owing to the scanty materials available, only a few examples can be given of their use in Āhom :

*kūn*, a person, is used in counting human beings, as *kūn phū lüng*, person male one, one man ; *kūn mī lüng*, person female one, one woman ; *luk-mān shāng kūn*, son two persons, two sons.

*tū*, a body, used in counting animals, as in *tū shāng-shāu mī*, body two-twenty pig ; or *mī shāng-shāu tū*, pig two-twenty body, both meaning twenty-two pigs.

From the above, the rule appears to be that if 'one' is the numeral, the generic word precedes it. In other cases, either the generic word precedes and the thing counted follows the numeral, or *vice versa*.

In Khāmtī, when no generic word is used, the numeral precedes the noun. When one is used, the numeral follows the noun. Thus, *shām khūn*, three nights, but *hūn hā-lāng*, house five-habitations, five houses. In Shān, the rule regarding 'one' is the same as in Āhom. In other cases, the thing counted precedes, and the generic word follows, the numeral. Thus *māk-chāk hā-kūn*, orange five-round-things, five oranges.

**Pronouns.**—The *Personal Pronouns* have different forms for the singular and for the plural. In other respects they are treated exactly like nouns substantive. They are as follows. I give the Khāmtī, Shān, and Siamese forms for the sake of comparison :—

Āhom.	Khāmtī and Shān.	Siamese.	English.
<i>kau.</i>	<i>kau.</i>	<i>kū.</i>	I.
<i>rāu.</i>	<i>hau.</i>	<i>rāu.</i>	we.
<i>maiī.</i>	<i>maiī.</i>	<i>mūng.</i>	thou.
<i>shāu.</i>	<i>shāu.</i>	<i>sū.</i>	ye.
<i>mān.</i>	<i>mān.</i>	<i>man.</i>	he, she, it.
<i>khau</i> or <i>mān-khau.</i>	<i>khau</i> or <i>mān-khau.</i>	<i>khau.</i>	they

In the above, the suffix *mai* forms a genitive absolute, as in *kau-mai*, mine.

A dependent genitive sometimes precedes and sometimes follows the governing noun. It follows in—

*po kau*, my father.

*luk-mān maiī* (also *maiī luk-mān*), thy son.

*nāng maiī*, thy younger brother.

*po maiī*, thy father.

*khráng shü*, your property.  
*po-mān mān*, his father.  
*luk-mān-ko mān*, his son.  
*shun mān*, his compound.  
*khring bai mān*, on his body.  
*māk-mo-máng mān*, his mango fruit.

It precedes in—

*kau po-mān*, my father.  
*kau kun-rik-tai*, my friends.  
*kau tāng-lai*, everything of mine.  
*kau hū-me*, my cow.  
*kau au-chau*, my uncle.  
*maiü luk-mān* (and *luk-mān maiü*), thy son.  
*maiü nāng-mān*, thy younger brother.  
*maiü po-mān*, thy father.  
*maiü tāng-lai khām*, all thy gold.  
*maiü chü*, thy name.  
*mān luk*, his son.  
*mān rün*, (at) his house.  
*tī mān rün*, to his house.  
*mān shaü nāng-nüng*, his grown-up younger sister.  
*mān nāng*, his younger sister.  
*mān nāng-mān*, his younger brother.

Note that *mān* is to be distinguished from the pleonastic syllable *mān* added to nouns of relationship, like *po-mān*, a father; *luk-mān*, a son.

The *Demonstrative Pronouns* are *nai*, *ān-nai*, this, and *nān*, *ā-nān*, *ān-nān*, that. Examples are, *tām-nai*, from this, then; *miü-nai*, time this, then; *tī-nai*, place this, here, now; *ā-nān bai-lāng*, after that; *luk-phraii maiü khān-shü* *ā-nān aü*, from whom did you buy that? *ān-nān khām*, that word; *ā-nān tun*, that tree. With regard to *ā-nān* and *ān-nān*, the latter is certainly the original form. In the Tai languages, when two words are compounded, and the first word ends, and the next begins, with the same letter, one of these letters may be optionally elided. There are numerous examples of this in the modern languages. This is of importance in analyzing the meanings of compound words.

*Nai* and *nān* also occur in both Khāmti and Shān. The Siamese words are *ni*, this, and *nōn*, that.

We have also in Āhom, but not apparently in the other Tai languages, *ī-ū*, this, and *haiü*, that. I have only met them used as adjectives, but always preceding the word they qualify. They are not impossibly borrowed from Assamese. Examples are *ī-ū luk-mān*, this son; *ī-ū luk maiü*, this thy son; *ī-ū nāng maiü*, this thy younger brother; *ī-ū sho-khām*, this complaint; *ī-ū māg*, this horse; *ī-ū ān phük māg*, this saddle of the white horse; *ī-ū trā*, this rupee; *haiü müng-bān*, (in) that country; *haiü müng-mai*, of that country; *haiü-kūn-phū*, that man. *I-ū* is explained as a compound of *ī*, one (?), and *ū*, is.

The *Relative Pronoun* is *pān-kū*, as in *kip khau pān-kū miü haiü-kin-klin*, the husks of rice which (to) the swine he gave to eat; *pān-kū luk-ko rai-dai*, which son lost, the son who lost; *hū-me pān-kū kau khān-jau*, the cow which I bought.

The Khāmti, Shān, and Siamese Relative Pronoun is *an*. I am unable to find any word resembling *pān-kū* in those languages. In Khāmti, *phān* means 'what sort'.

The *Interrogative Pronouns* are *phraü*, who?; and *shāng*, *kā-shāng*, *rē*, what? Thus, *lik-khā phraü*, whose boy?; *luk phraü*, from whom?; *phraü-nai*, what now, when?; *kā-shāng* (sic) *khan-muin bák khām o*, what merriments mean word, what do these merry-makings mean?; *maiü chü kā-shāng ū*, your name what is, what is your name? *Rē* is given on the authority of Hodgson. One of the foregoing sentences ends in *o*. This is an interrogative particle which cannot be translated. It simply gives an interrogative force to the sentence.

*Phraü* appears in Khāmti and Shān in the form of *phaü*. Both have *kā-shāng*.

*Phraü* appears also as an *Indefinite Pronoun*, as in *phraü nā-kip*, a certain field; *phraü bau*, anyone not, no one.

*Kā-shāng* means 'how many' in; *kā-shāng pī*, how many years? Similarly *phraü kun-phring*, what person-magnitude, how many persons?

**Verbs.**—Subject to the remarks in the general introduction to this group, the relations of mood and tense can be indicated in the following way:—

The *Simple Present* takes no particle. It is always the word performing the function of the verb, standing alone. Thus, *po kau jū khau ā-nān rün noi*, my father lives (*jū*) in that small house.

The tense is indicated in the same manner in all Tai languages.

The *Present Definite* is formed by adding *ū*, remain, after the word performing the function of a verb, as in, *mān nāng-ū nō mā-lüng*, he is sitting (*nāng*, sit) on a horse.

In Khāmti *ū* is added. In Shān *yū*, and in Siamese *āyū*.

The *Imperfect* is formed by adding *ū-jau*, i.e., the past tense of *ū*. Thus *kau po-ū-jau*, I was striking.

The *Past tense* is formed by adding, after the word performing the function of a verb, either *jau* or *kā*.

In Āhom both *jau* and *kā* are used indifferently for the Past tense. In Khāmti and Shān, *yau*, like the Siamese *lēu*, indicates the perfect rather than past tense generally. In Siamese *lēu* is put at the end of the sentence, but *lai*, which corresponds to it in Shān, unlike *jau* or *yau*, precedes the verb. In Khāmti *kā* also gives the force of the past tense, as in Āhom, but not in Shān. I do not know the original meaning of *kā*, when used as a past sign. Possibly, like *tī* of the future, it means 'place'. *Tī* indicates the place or scope to which action proceeds, and *kā* might mean the place from which it proceeds. Compare the use of *kā* for both the dative and the ablative in Shān. *Jau* means 'completion'.

It is in the past tense that the tense particle is most often widely separated from the word performing the function of the verb.

The following examples occur of this tense in the specimens:—

(a) Applied direct to the word performing the function of the verb.

*rai-dai-jau*, lost, I, 7; was lost, I, 54.

*āk-jau*, arose, I, 10.

*dip-di-jau*, was alive and well, I, 15.

*hān-jau*, saw, I, 23; II, 11, 18.

*chum-kān-jau*, began to kiss, I, 24.

*bā-jau*, said, I, 50.

*tai-jau*, died, I, 53.

*dai-jau*, was got, I, 54; was obliged, II, 5.

*khān-jau*, bought, II, 3.

*pai-kā-jau*, went, II, 7.

*pin-jau*, became, II, 7.

*kā-jau*, went, II, 10.

*khát-jau*, seized, II, 14.

*mā-jau*, came, II, 15.

*ū-jau*, was, 162 and ff.

*po-jau*, struck, 185 and ff.; was struck, 203.

(b) Separated from the root.

*dai* (*mān*) *jau* (cf. *dai-jau*, above), (he) possessed, I, 1.

*pān-kān* (*tāng-lai* . . . *klāng shāng pī nāng*) *jau*, divided (all between the two brothers), I, 3.

*phū* (*phān*) *jau*, floated (on poverty), I, 10.

*pai-kā-mā* (*tī po-mān*) *jau*, went (to his father), I, 21.

*ū* (*tāng nī*) *jau*, was (distant), I, 22. Cf. *ū-jau*, above.

*bā* (*mān*) *jau* (cf. *mān bā-jau*, I, 50), said (to him), I, 37.

*hai* (*phāk-lüng khau*) *jau*, gave (a feast to them), I, 38.

*hān* (*mān*) *jau*, saw her, II, 12. Cf. *hān-jau*, above.

As already seen, *ū-jau*, the past of *ū*, remain, be, is used to form the imperfect.

*Kā* (or, as it is written in I, 11, *kā*) occurs in the following cases. In every instance it is attached directly to the word performing the function of a verb. It should be distinguished from the word *kā*, go, which is frequently compounded with *pai*, go, so as to form a couplet, as in *pai-kā-jau* (II, 7), or *kā-jau* (II, 10), went.

*bā-kā*, said, II, 13, 15.

*lau-kā*, told, II, 16.

*pai-kā*, went, I, 5, 11 (*kā*); II, 1, 6, 17; 211 and ff.

*phrai-kā*, went, II, 8.

*rāng-hai-kā*, shouted aloud, II, 13.

*tuk-kā*, fell, II, 11.

The *Perfect* is formed by adding *koi* after the word performing the function of a verb.

As already stated, Kāmti forms the perfect by adding *yau* after the verb. So also Shān, which may also, however, prefix *lai*, with or without *yau* following the verb. *Koi* means 'come to an end, be used up'.

The following are examples of the perfect:—

*dip-dī-koi*, has become alive and well, I, 30, 54.

*ū-koi*, has been, was, I, 33.

*dai* (*khun-dī*) *koi*, has got (him in good health), I, 39.

*bau lu-koi*, have not disobeyed, I, 44.

*jū-koi*, hast lived, I, 51.

*dai* (*chām*) *koi*, (and) hast possessed, I, 52.

*pin-koi*, it happened, II, 9.

(*kau*) *po* (*mān lu kāng khān*) *koi*, (I) have beaten (his son with many stripes), 228.

As seen above, the perfect of *ū*, remain, be, is *ū-koi*, and this is itself, also used to render the perfect. Thus,—

*khau-ū-koi*, has entered, entered, I, 6.

*mā-ū-koi*, has come, I, 38.

*hit-mün hit-khīn ū (chāi)* *koi*, have been rejoicing in heart, I, 53.

The *Pluperfect* or *Remote Past* is indicated by suffixing *o* to *jau* of the past. Thus,—

*mān-ko tāng khráng-ling tāk-lu, tāk-pāng, kin jau-o*, he had diminished, had ruined, had eaten all the property, I, 9. Here *jau-o* must be construed with each of the three words performing the functions of verbs viz., *tāk-lu*, *tāk-pāng*, and *kin*.

*hit-mün hit-khīn jau-o*, they rejoiced and were merry, I, 32.

*haü-dai (phák-ling) jau-o*, had given (a feast), I, 49.

*shāi-heng-jau-o*, had used, II, 4.

*po-jau-o*, had struck, 193.

A combination of *jau* and *shī* also gives the force of a pluperfect. Thus,—

*tai-shī-jau*, having died was, had died, I, 30.

*phrai-jau-shī*, was having gone, had gone, II, 9.

The *Future* is indicated by prefixing *tī* to the word performing the function of a verb.

The same word is used in Khāmtī and Northern Shān. It is also used to indicate the dative and (in Shān) the ablative. Its root meaning is throughout 'place'. In the dative and future (it should be remembered that to an Āhom, who recognises no distinction between verbs and nouns, 'to going' and 'will go' represent the same idea), the word indicates the 'place' towards which action tends. In the ablative, it indicates the 'place' from which motion has started. Compare the probable use of *kā*, 'place', to form the past tense. In Southern Shān *lāk* and *tāk* are used to form the future instead of *tī*. Siamese uses *cha*, but has *tē* for the dative, just as Northern Shān has *tī*.

In the following example, *tī* is separated from the word performing the function of a verb by several other words, and carries on its force into another clause without repetition.

*Tī kā-nai kau-ko khīn chām, . . . . . kau lāt-khām lau mān chām.*

I will now both arise, and I will say words (to) him. Here *tī* must be construed not only with *khīn*, arise, but also with *lau*, say.

Another form of the future is made by suffixing *nā*, as in *pai-kā-nā*, will go. It is said to be rare except with this verb.

A *Past Future* is formed by combining a suffix of past time with the simple future, thus, *tī po*, will strike; *tī po jau*, will have struck. Similarly with *koi*, we have *ū-tī-koi*, will have been.

Both these forms may also, according to context, be translated as *Past Subjunctives*, I should strike, I should be.

The *Imperative* may optionally take the particle *shī*, thus, *bai* or *bai-shī*, put.

The original meaning of this suffix is unknown to me. It also forms participles. Khāmtī uses *tā* and Shān *lā* for the Imperative.

The *Conditional Mood* is formed by *shāng* or *shāng-bā*, with *chāng* in the apodosis. An example is,—

*mān chāng uñ(uy)-chau-plāng, shāng-bā mān-ko thiūn tāng kip-khau.*  
he would (have-been-) glad, if he (had-) filled (his-) belly  
(with-)husks-of-rice,

It will be seen that the words performing the functions of verbs take no special particles to indicate mood.

'If' in Khāmti is *kā-yē*, added at the end of the sentence, or *shāng*, *shāng-wā*. The apodosis takes *chām*. In Shān 'if' is *po*.

An indefinite *participial* force is given by adding *shī* to the word performing the function of a verb. To give it a past force *o* may be added (compare the pluperfect). Thus, *tai-shī*, dying; *pai-nai-shī*, going unexpectedly; *nāng-shī*, *ū-shī*, being, having been; *sai-shī-o*, gone.

Often no particle is added, as in *bā bān*, the said day, the day referred to.

At the same time, when it is remembered that participles are only verbal adjectives, and that it is just as easy for an Āhom word to perform the functions of an adjective as to perform those of a verb, it is stretching the terminology of Indo-European grammars too far to talk of participles at all.

Similarly, it is useless to talk of *Infinitives*. An infinitive is only a verbal noun, and an Āhom word can perform the functions of a noun as easily as it performs those of an adjective or a verb. Hence, what we should call infinitives, are only the root-word itself without any particle added. Thus *lāk* means 'steal', and must be translated 'to steal', in *kau bau lāk pai-kā*, I not steal went, I did not go to steal. Similarly *ai lāp*; shame hide, in order to hide disgrace.

Causals, inceptives, potentials, and continuatives are formed by compounding with other words. For examples, see the section on couplets and compounds above.

*Number and Person*.—No word performing the function of a verb ever changes its form for number or person. Both of these must be gathered from the context.

*Synopsis*.—To sum up, if we adopt the forms and terminology of Indo-European grammar, the following is the conjugation of the verb *po*, strike :—

<i>Present</i>	<i>kau po</i> , I strike.
<i>Present Definite</i>	<i>kau po-ū</i> , I am striking.
<i>Imperfect</i>	<i>kau po-ū-jau</i> , I was striking.
<i>Past</i>	<i>kau po</i> or <i>kau po-jau</i> , I struck. <i>Kau pai-kā</i> , I went (there is no instance of <i>po</i> taking the suffix <i>kā</i> in the materials available).
<i>Perfect</i>	<i>kau po-koi</i> or <i>-ū-koi</i> , I have struck.
<i>Pluperfect</i>	<i>kau po-jau-o</i> , I had struck.
<i>Future</i>	<i>kau tī-po</i> , I shall strike.
<i>Future Perfect</i>	<i>kau po-tī-koi</i> or <i>kau tī-po-jau</i> , I shall have struck.
<i>Participle Indefinite</i>	<i>po-shī</i> , striking.
<i>Participle Past</i>	<i>po-shī-o</i> , struck.
<i>Infinitive</i>	<i>po</i> , to strike.
<i>Causal</i>	<i>kau hāū-po</i> , I cause to strike.
<i>Inceptive</i>	<i>kau po-kān</i> , I begin to strike.
<i>Potential</i>	<i>kau pin-po</i> , I may, am able to, strike. <i>kau po-dai</i> , I can strike, I can be struck.
<i>Continuative</i>	<i>kau po-oi</i> , I strike continually.
<i>Passive</i>	<i>kau-mai po</i> , beats me, I am struck.

It must be remembered that the bare root-word, by itself, can, as explained in the introduction to the family, be used for any tense.

**Adverbs.**—Words perform the function of adverbs, just as they do those of other parts of speech. Most of them are compounds, and the meaning of the separate members is not always very clear. Examples are,—

*mü-nai*, time-now, then.

*khān-mā-chām*, quick-come-swift, as soon as.

*nā-kān-mü*, previous-place-time, as usual.

*mā-lāü-kin*, ever, at any time.

The negative particles are *bau*, and *mā*, not. The usual verb substantive is *ü*, be, but, with *bau*, *mī* is used instead. In the third specimen we have also *pai*, not, and *pai-mī*, is not.

The Khāmtī negatives are *ü* (pronounced *iin* or *n'*) and *mā*. Shān has *am* and *mau*. Siamese has *nai* and *mi*.

As in other Indo-Chinese languages, the force of an adverb is most frequently obtained by compounding the word performing the function of a verb with some other word which gives it the necessary colour. Thus *pai*, go, *nai*, unexpectedness; *pai-nai*, (to) go unexpectedly. So many others.

**Prepositions and postpositions.**—The following are examples of the way in which words perform the functions of post- or pre-positions. They can all, as usual, perform other functions as required :—

*āk*, outside ; *rūn āk*, outside the house.

*bai*, on (or to put) ; *khring bai mān*, on his body.

*kān-pā*, place-side, towards ; *mān kān-pā*, towards her.

*shaü* (cf. *khau*), in (or to enter) ; *nā-din shaü*, in the field.

*ān*, before ; *ān kau-mai*, before me.

*ān-nā*, before-before, before ; *maiü ān-nā*, before thee.

*bai-lāng*, on-back, after ; *ā-nān bai-lāng*, after that.

*kā* (or *kā*)-*lāng*, at-back, after ; *kā-lāng bau bān nai nām-nā*, after not days now many, after a few days.

*kā-taü*, at below, under ; *kā-taü ā-nān tun*, under that tree.

*klāng*, middle, between ; *klāng shāng*, between both.

*pun*, beyond ; *pun müng jan*, beyond a country far, a land far away.

*lun*, after ; *lun-lāng*, after back, afterwards.

*doin*, with ; *doin bāng-shaü*, with harlots ; *kau doin*, with me ; *chām-doin* joined-with, with ; *khālik chām-doin*, amongst servants ; *doin-chām kun-rik-tai*, with friends.

*khau*, enter, in, into, on ; *nā-kip khau*, into the field ; *tin khau*, on on the feet ; *khau shun*, into the compound ; *khau mü*, in the hand ; *khau ā-nān rūn*, in that house.

*nā*, before ; *ān-nā* (see above) ; *khāng-nā*, before, in the presence of.

*nō* or *nū*, above, on ; *nō-rō*, above the head, against ; *phā nō-rō*, against Heaven ; *tun-nū*, on the tree ; *nō lāng mān*, on his back ; *nū doi*, on the top of a hill ; *nō mā-lüng*, on a horse.

**Conjunctions.**—The usual word for ‘and’ is *chām* or *chāng*. It is most often a copula between two phrases and then usually comes between the two. It, however, appears almost anywhere in a sentence. Examples are,—

*mān-ko pāi-kā, chām chām-doiñ kūn-phū-lüng*, he went, and associated with a man.  
*au-mā phā kiñ-bā-dī, nung-tāng phā khiring bai mān chām*, fetch the best robe,  
     and put it on his body. Here *chām* is at the end of the second clause.

*hū chām*, and the cow. Here it is the second word in the clause.

*shāng kau hū-me tet chām phrai-jau-shī*, and (I went to see) if my cow had gone  
     there. Here it is the penultimate word of the clause.

*kau bā-kā kau tet chāng mā-jau hān nāng shaü*, and they said I came there to see  
     the younger sister. Here *chāng* is in the middle of a dependent clause,  
     immediately preceding the word doing function as a verb.

*tū-bā mān nāng shaü ai lāp chāng mān bā*, but also (*chāng*) he says to hide the  
     disgrace of his younger sister.

*Chām . . . . chām*, means ‘both . . . and’, as in *kin-klin chām, hup-bāi chām*,  
     they both consume, and lay by. In such cases *chām* is always at the end of each of the  
     connected clauses.

Other words used with the meaning ‘and’ are,—

*bā-ān*, why-front, and.

*poi*, excess, and.

*poi-ān*, and-before, and.

*poi-lun-lāng*, again-after-back, and, moreover.

The words used for ‘and’ in the cognate languages are,

*Khāmtī, ko*.

*Shān, tāng, ik, le*.

*Siamese, ka, le*.

Other words used as conjunctions are,—

*shāng, shāng-bā*, if.

*tū-bā*, but.

*chāng*, indicates the apodosis of a conditional sentence.

*chū-chāng-nai*, because, therefore.

*to-lāk*, nevertheless.

*pū-nāng-nai*, on-account-of as this, in order that.

**Interjections.**—The only interjections which I have met in Āhom are *ai*, suffixed to the vocative case and *nik-chā*, alas. *Ai* is always written *hāq*. It is a curious fact that the vocative particle is written irregularly in all the Northern Tai languages including Shān.

**Order of words.**—The statement that the order of words in a sentence is a characteristic peculiarity of the Tai forms of speech, and that, hence, the function which a word performs is dependent on its position in relation to other words, is only true, in full strictness, with regard to the modern languages of the group. In earlier times much greater freedom existed, and even to the present day, in Siamese, the object, although it usually follows the verb, sometimes precedes it.<sup>1</sup>

<sup>1</sup> See F. W. K. Müller in Z. D. M. G. xlvi, 199. Compare Conrady, *Eine Indochinesische Causativ-denominativbildung*, p. 4.

It will thus not surprise us to find that, in Ahom, there are many exceptions to the general rules which will here be laid down. We have already seen that the most typical rule of all, *viz.*, that the genitive and the adjective follow the noun on which they are dependent, has no few exceptions in the specimens, especially in the case of pronouns.

In a simple sentence, the order is subject, complement, copula.

Subject.	Complement.	Copula.
Thus— <i>i-ū sho-khām</i>	<i>nām</i>	<i>ū-koi</i>

this complaint      false      has-been,      this complaint is false.

Similarly with an intransitive verb we have,—

Subject.	Predicate.
<i>i-ū luk-mān</i>	<i>tai-shī-jau</i>

this      son      was-dead.

If with such verbs there are used other words implying an adverbial relation, these precede the verb and follow the subject. Thus,—

Subject.	Adverb.	Copula.
<i>phū-ai luk-mān</i>	<i>nā-din shāi</i>	<i>ū-koi</i>

The elder son      field      in      was,      the elder son was in the field.

Subject.	Adverb.	Verb.
<i>po-mān-ko</i>	<i>rūn dāk</i>	<i>māq</i>

the-father      house      outside      came,      the father came outside the house.

With transitive verbs, the usual order is subject, direct object, verb. Thus,—

Subject.	Direct Object.	Verb.
<i>luk n̄gi</i>	<i>pun miñg jau</i>	<i>khan-ū-koi</i>

son younger      beyond country far      entered-has,      the younger son entered a foreign country.

Subject.	Direct Object.	Verb.
<i>mān-ko tūng khṛāng-līng</i>	<i>tāk-lū, tāk-pāng,</i>	<i>kin-jau-o</i>

He all property diminished,      spent,      eaten-had,

he had diminished, spent and eaten all the property.

In one case, a pronoun in apposition to the subject is inserted between the verb and its tense suffix, *viz.*—

Subject.	Direct Object.	Verb.
<i>kūn-phū-lüng</i>	<i>luk-mān shāng-kūn</i>	<i>dai-mān-jau</i>

man-a      son      two      possess-he-did,      a man possessed two sons.

Sometimes, when the object is a complex one, the verb is inserted immediately after its principal member. Thus,—

Subject.	Direct Object.	Verb.	Direct Object.
<i>mān-ko hung</i>	<i>ngin</i>	<i>hit-mūn</i>	<i>hit-khūn kā chām</i>

He sound      heard (of) merriment rejoicing dancing and,

he heard the sound of merriment, rejoicing, and dancing.

When an adverb qualifies such a verb, it appears to come between the verb and its tense-suffix. Thus,—

Subject.	Direct Object.	Verb.	Adverb.	Suffix.
<i>mān-ko mān</i>	<i>dai</i>	<i>khūñ-dī</i>	<i>kōi</i> .	

He him      get alive-well      did, he got him alive and well.

Here, however, what we, under the influence of Aryan grammar, are compelled to call an

adverb, is really a part of the verb. *Dai-khüñ-dī* is a compound verb meaning 'to get alive and well', and its perfect is *dai-khüñ-dī-koi*. This sentence again illustrates the difficulty of applying Aryan terminology to Indo-Chinese grammar.

When there is an indirect object so far as I can see, there is no rule except that the subject must come first. We can have,—

Subject.	Indirect Object.	Direct Object.	Verb.
<i>po-mān</i> the-father	<i>khau-khām-kulā</i> (to)-the-servants	<i>phān-khām</i> order	<i>haiü,</i> gave,
the father gave order to the servants.			

Subject.	Direct Object.	Verb.	Indirect Object.
<i>haiü kūn-phū</i> That man	<i>phān-khām</i> order	<i>haiü</i>	<i>mān.</i>
<i>maiü-ko</i> Thou	<i>kau</i> to-me	<i>bau</i> not	<i>gavest</i>
thou gavest not to me one kid.			

Subject.	Verb.	Direct Object.	Adverb.
<i>shāng-bā</i> If	<i>mān-ko</i> he	<i>thūn</i> fill	<i>tāng</i> belly
if he filled his belly with husks of rice.			

When the verb has a tense-suffix, and either the direct or indirect object follows the verb, then it precedes the suffix. The direct or indirect object never follows the suffix.

Thus,—

Subject.	Verb.	Direct Object.	Adverb.	Suffix.
<i>kau</i> I	<i>po</i> beat	<i>mān</i> his	<i>luk</i> son	<i>tāng khān</i> (with) many cudgel
I have beaten his son with many stripes.				

Subject.	Indirect Object.	Verb.	Direct Object.	Suffix.
<i>maiü-ko</i> Thou	<i>mān</i> (to)-him	<i>haiü-dai</i> give	<i>phāk-lüng</i> feast-one	<i>jau-o,</i> did,
thou gavest him a feast.				

Subject.	Verb.	Direct Object.	Indirect Object.	Suffix.
<i>maiü</i> Thy	<i>pomān</i> father	<i>haiü</i> give	<i>phāk-lüng</i> feast-one	<i>jau,</i> did,
thy father gave them a feast.				

Subject.	Verb.	Indirect Object.
<i>An-nān</i> That	<i>lāt-khām</i> word	<i>Dhonī-rām</i> Dhani-rām
said (to)-the-police.		

So, with intransitive verbs,—

Subject.	Verb.	Indirect Object.	Suffix.
<i>mān-ko</i> he	<i>khüñ chām</i> arise and	<i>pai-kā-mā</i> go	<i>tī-po-mān</i> to-the-father
he arose and went to his father,			

It will thus be seen that the only general rule which we can frame is that the verbal suffix almost always comes at the end of the sentence or clause. There are only one or two exceptions, e.g., in III, 3, to this rule.

When the tense is formed by a particle preceding the verb, as in the future with *tī*, we have,—

Particle.		Subject.	Verb.
<i>Tī</i>	<i>khā-nai</i>	<i>kau-ko</i>	<i>khün</i>

Will now I arise, I will arise.

Here the principle is the same, except that the particle (as it precedes) is the first word in the sentence instead of the last. As this, however, is the only example of a future with *tī* in the specimens, we are not justified in making a general rule.

When the Direct Object is a sentence, e.g., after a verb of saying, it follows the verb, and even the suffix. Thus,—

Subject.	Verb.	Indirect Object.	Direct Object.
<i>luk ngī</i>	<i>lāt-khām</i>	<i>po-mān,</i> (to)-the-father,	<i>'po ai,*etc.'</i> 'father O, etc.'

The younger son said to the father, 'O father, etc.'

Subject.	Indirect Object.	Verb.	Direct Object.
<i>mān-ko</i>	<i>mān</i>	<i>bā-jau,</i>	<i>'luk ai, etc.'</i>
he	(to-)him	said,	'son O, etc.'
Subject.	Indirect Object.	Adverb.	Direct Object.

*mān-ko lat-khām-lau*      *po-mān*      *phān jāk,*      *'kā-shāng pī, etc.'*  
he said (to-)the-father (in-) sorrow great, 'how many years, etc.',  
he said to his father in great sorrow, 'how many years, etc.'

When the verb is in the Imperative, we find the following:—

Subject.	Direct Object.	Verb.
<i>mai-ko</i>	<i>kau</i>	<i>aī-rūp-dai-nāng.</i>
thou	me	take.
Subject.	Direct Object.	Verb.
<i>mai</i>	<i>khā-lik</i>	<i>bai-chām-doiñ</i>
thou	servant	keep-with,
keep (me) with (thy) servants.		
Verb.	Direct Object.	Verb.
<i>aī-mā</i>	<i>phā . . .</i>	<i>nung-tāng</i>
bring	robe . . .	place
		robe
Verb.	Direct Object.	Adverb.
<i>lāng-bai-mān</i>		<i>khring-bai-mān</i>
		body-on-his,
bring a robe, and place it on his body.		

The following are examples of interrogative sentences:—

Adverb.	Subject.	Verb.	Direct Object.
<i>Kau po-mān rūn</i>	<i>khā-lik</i>	<i>khā-nüng</i>	<i>phrau kūn-phring</i>
My father house	male-servants	female-servants	how-many
how many male and female servants in my father's house possess rice.			
Adverb.	Subject.	Direct Object.	Verb.
<i>kā-shāng pī mü mün nai</i>	<i>kau-ko</i>	<i>mai</i>	<i>hit-boi-ū</i>
what year time past-time now	I	thee	serving-am,
for how many years am I serving thee,			

Introductory words, such as those that perform the functions of adverbs of time and place, or of conjunctions, usually stand at the beginning of the sentence. Examples are unnecessary.

An infinitive of purpose follows the verb on which it is dependent. Thus,—

*kau bau pai-kā lāk.*

I not went to-steal.

*kau phrai-kā khau shun mān nā-kān-mü hān-dū.*

I went into compound his as-usual to-see-carefully.

*kau pai-kā lāk māk-mo-máng.*

I went to-steal mangos.

In Khāmti, the order of words in a direct sentence is Subject, Direct Object, Indirect Object, Verb. In interrogative sentences the Indirect Object precedes the Direct. Interrogative pronouns rarely stand first in a sentence. Adverbs generally follow the verb (*i.e.*, really form compounds with it). Adverbs of time usually precede the verb.

In Shān, the Subject usually precedes the verb (except when emphasis requires otherwise). The Direct Object may either precede or follow the verb. The Dative case (Indirect Object) without a particle follows the verb. If it has the dative particle it follows the Direct Object. The Ablative usually follows the verb. So also Adverbs usually follow the verb, but adverbs of time precede it as in Khāmti.

In Siamese the Subject precedes the verb, and the Direct Object usually (but not always) follows it.

We have seen above that in Āhom the Subject almost always precedes the verb, and that both the Direct Object and the Indirect Object may either follow or precede the verb, but must always (or nearly so) precede any particle of tense which follows the verb. Similarly the subject seems to follow any particle of tense which precedes the verb. In one instance which occurs of the Indirect Object taking the prefixed particle of the dative case, it follows the verb. That is given above, but in the only other instance which occurs (*ti po kau pai-kā-nā*, I will go to my father), it actually precedes the subject.

There remains the consideration of the mutual collocation of words in the subordinate members of a sentence. This has been already dealt with. We have seen that the genitive usually follows the word on which it is dependent, and that the adjective follows the word which it qualifies. To the latter there is one exception in the specimens, beside several cases of adjectival pronouns preceding the nouns which they define. As regards the genitive following the noun which governs it, there are numerous exceptions, especially in the case of pronouns.

It is a universal rule that the genitive follows the word on which it is dependent, and the adjective follows the word it qualifies in all the modern Shān languages. The only exceptions are adjectives borrowed from Pali, an Aryan language, which follow the Aryan custom of preceding.

The position of the conjunction *chām*, and, has been dealt with at length under the head of conjunctions. In Shān, conjunctions are placed at the beginning of the members of a sentence which they unite with other preceding members. So also in Khāmti, but when *ko*, and, is used to mean 'also', it is put after the noun to which it refers.

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<sup>1</sup> The following three specimens of Āhom consist of (1) the Parable of the Prodigal Son, translated by Babu Golab Chundra Barua; (2) a translation of the statement of an accused person, made by the same gentleman; and (3) an Āhom account of the Cosmogony of the universe taken from the sixth volume of the Journal of the Asiatic Society of Bengal.

[No. I.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

**SPECIMEN I.**

(DISTRICT LAKHIMPUR.)

(*Babu Golab Chundra Barua, 1899.*)

ମୁହଁ ରାଜ୍ୟରେ ନେତୀମନ୍ତ୍ରୀ ରାମାନୁଗୀ କି ପାଇଁ ଏହି କାଳୀ ଦେଖିଲୁ  
ରାଜ୍ୟ କିମ୍ବା ରାଜ୍ୟରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା  
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

5. ଏହି କିମ୍ବା ନେମିଛି ତଥା ଗୁଡ଼ କିମ୍ବା ଚିମ୍ବ  
ଜିହ୍ନ କିମ୍ବା କର୍ଣ୍ଣ କିମ୍ବା ପାଦ କିମ୍ବା ଶବ୍ଦରେ ନେମିନ୍ଦିରିଲାଗି  
ହୋଇଥାଏ ଏହି କିମ୍ବା ମାତ୍ର ଏହି କିମ୍ବା ମାତ୍ର

၁၇၃၂ ၁၇၃၃ ခန့်မှတ်တင် ကြပွဲနည်ပါ တင် ဝန်ဆောင်

ମହାନ୍ତିରାଜୀ ଶିଳ୍ପିଙ୍କ ମୁଦ୍ରଣକାରୀ ପରିଷଦ

[No. I.]

## SIAMESE-CHINESE FAMILY.

## TAI GROUP.

ĀHOM.

## SPECIMEN I.

(DISTRICT LAKHIMPUR.)

(Babu Golab Chundra Barua, 1899.)

## TRANSLITERATION AND TRANSLATION.

Kūn	phū-1	luk-mān	2-kūn	dai-mān-jau.	Poi	luk	ngī
<i>Kun</i>	<i>phū-lüng</i>		<i>sháng-kun</i>				
Person	male-one	son	two-person	possess-he-did.	And	son	younger
lāt khām	po-mān,	'po hā,	dai khāng		ling	jān-shū haü-aü-dai	
		āi,	<i>khráng</i>				
said word	(to)-father,	'father O,	possess large-property	small-property-and-cattle	ask-wish give-take-possess		
pān maü	kāng		2 pī	kai pī nāng'.	Poi po-mān pān-kān		
	<i>klang</i>		<i>sháng</i>				
divide thou	middle ( <i>i.e.</i> between)	two	brother elder	brother younger'	And the-father divide-begin		
tāng-lai	khāng		ling	kāng 2	pī	nāng jau.	
	<i>khráng</i>			<i>klang</i> <i>sháng</i>			
all-all	large-property	small-property-and-cattle	between	two	elder-brother	younger-brother	did.
					Poi	kā-lāng	bāw
							<i>bau</i>
					And	at-back ( <i>i.e.</i> after)	not
5. bān	nai	nām-nā	luk	ngī tāng	khāng	ling	aü-dai
				<i>khráng</i>			pai-kā
days	now	many-very	son	younger	all	large-property	small-property-and-cattle
pun	müng	jau	khau-ū-koi.		Mān-ko	luk	take-possess
beyond	country	distant	entered-has.		He	lau	go-did
chām	kūn-mī	bāng	doīñ-kān		pā-kān	tāng	spirit
and	<i>kun</i>	harlot	with-begin		accompany-mutually (copulate)	khāng	take-eat
	person-female					<i>khráng</i>	
						all	large-property
						ling	rai-dai
jau.	Phaü-nai	mān-ko	tāng	khāng	ling		small-property-and-cattle
did.	<i>Phraü</i>	he	all	<i>khráng</i>			loss-possess
	When			large-property	small-property-and-cattle	tāk-lu	
							become-diminished
						tāk-pāng	
kin-jau-o,	tit	chām	haü		müng-bān	tāk-ip-tāk	become-ruined ( <i>i.e.</i> spent)
eaten-had,	<i>tet</i>	and	that		country-village	become-famine-misery	



10. āk-jau, mān-ko phū phān jau. Poi lun-lāng mān-ko  
arise-did, he float (on) poverty did. Again after-back (then) he  
pai-kā, chām chām-doiñ kūn phū-l haü müng-mai. Haü  
go-did, and join(ed)-with person male-one that country-of. That  
kūn phū phān-khām haü mān mü lik phāu nā-kip khau haü-  
person male order-word gave (to-)him swine tend some field-plot into cause-  
-oi-kin-klin ; mān chāng uñ-chau-pāng shāng-bā mān-ko  
klen ; he would gladness-mind-clear if he  
thün tāng kip-khau pān-kū mü haü-kin-klin ; phau (*sic*) bāw  
fill belly husk-(of)-rice which (to)-swine caused-eat-drink ; anyone not  
jāng-haü-dai. Poi  
Poi  
be-give-possess. And  
15. phāu-nai mān-ko dīp-dī-jau, mān bā, ' kāw po-mān rūn khā-  
phraü- dip ' kau ' my father's house servant-  
when he alive-well-was, he said, ' my said,  
-lik khā-nüng phāu kūn-phing dai khau kin klin chām hūp-bai-chām,  
phraü kūn-phring klen klin hup-bai-chām,  
male servant-female what person-magnitude possess rice eat drink and collect-place-also,  
poi kāw-ko tai-shī dit kāng tāng. Ti kā nai kāw-ko khün chām,  
kau det klāng tāng. kau Will at here (now) I arise and,  
and I dy-ing (from) pressure within belly. Will at here (now) I arise and,  
tī po kāw pai-kā-nā chām, kāw lāt-khām lau mān chām, " po hā,  
kau chām, kau khām ai,  
to father of-me go-go-will and, I say-word speak (to-)him and, " father O,  
kāw-ko phit phā nō rō chām, maü ān-nā chām ; poi kāw-ko bāw-  
kau kau bau-  
I sim(ned) sky above head and, thou presence-before and ; and I not-  
20. mī jāk bā luk-mān maü : maü-ko kāw aü-rāp-dai-nāng  
am worthy (to-)call son (of-)thee : thou me take-bind-possess-continue  
chām maü khā-lik bai chām doiñ." Poi mān-ko khün chām pai-kā-mā  
and thou servant-male place join(ed) with." And he arise and go-go-come  
tī po-mān jau. Tū-bā phāu-nai mān-ko ū tāng nī jau, mān  
phraü-nai  
to father did. But when he was road distant (was), him  
po-mān mān hān-jau chām, rāk-kān chām, khān pai mü kāt kho  
father (of-)him see-did and, compassion-feel-(did) and, quick go-(did) (with) hand embrace neck  
chum-kān-jau. Poi luk-mān-ko mān bā, ' po hā, kāw-ko phit  
aü, kau  
kiss-begin-did. And (the-)son (of-)him said, ' father O, / I sim(ned)





၁၈၆။ မျက်နှာမူမှု ၏ ၂၅၁။ ၃၇၁။ ၅၁၁။ ၉၁၁။  
၅၀။ ရှိ၏ မူ၏ ၃၄၁။ ၂၅၁။ ၂၇၁။ ၂၉၁။ ၂၁၁။ ၁၉၁။ ၁၇၁။ ၁၅၁။

ହେ ଏହି । ଯଦି ଏହି କି କୀ ନାହିଁ । ତିଥିରେ କି କିମ୍ବା  
ଏ କିମ୍ବା କିମ୍ବା ଏହି । ଏହି କିମ୍ବା କି କି କି କି କି  
କି କି କି । ଏହି କିମ୍ବା । ଏହି କିମ୍ବା ।

Bâ-ān	mân-ko	lât-khâm	le ( <i>for</i> lau)	po-mân	phân	jâk,
And	he	say-word	spoke	(to-the-)father	(in-) sorrow	great,
' kâ-shâng	pî	mü	mün	nai	kâw-ko kau	hit-boi-û ; phân
' what	year	time	past-time	now	I	(to-)thee doing-service-am ; order
kâw-ko kau	khâm-mä-lau		bâw bau	lu-koi.		To-lâk
I	word-come-speak ( <i>i.e.</i> word)		not	disobeyed-have.		Nevertheless
kâw kau (to-)me	mä-lau-kin ever	bâw bau	haü	ân	pe-ngä-1 <i>lüng</i>	pü-nâng-nai
kâw-ko kau	pin	hit-mün	hit-khün	doin	châm	kün-rik-tai. kun.
I	(may-) be	doing-merriment	doing-playing	with	together	my person-relation-playmate.
Tü-bâ	khân-mä-châm	i-û	luk	maü	mä-thüng-châm	pân-kû
But	as-soon-as	this	son	(of-) thee	come-arrive	which
-ko	rai-dai	maü	tâng-lai	khâm	khâng <i>khrâng</i>	ling
loss-possess(ed)	thy	all-all	gold	large-property	small-property-and-cattle	ate
					klen	doin
						drank with
bâng-shaü	maü-ko	mân	haü-dai	phâk-1 <i>lüng</i>	jau-o.'	Bâ-ān
harlot-young-women	thou	(to-) him	gave-possess	feast-one	done-had.'	And he
-ko	mân	bâ-jau,	' luk	hä, <i>ai,</i>	maü-ko	kâw kau
(to-) him	say-did,	' son	O,	thou	me	with every-time-every-
bân	jû-koi ;	poi-ân	kâw kau	tâng-lai	khâng <i>khrâng</i>	ling
day	lived-hast ;	and	(of-) me	all-all	great-property	small-property-and-cattle them
					maü-ko	dai
						thou possessed
châm	koi. Mân	hân-dai	dî	jau	pü-nâng-nai	râw-ko <i>rau</i>
also	hast. It	see-get (appears)	good	very	that	we
hit-khün	û	chaü	koi,	chû-châng-nai	i-û	nâng
do-playing	been	(in-) heart	have,	because	this younger-brother	(of-) thee
poi	dip-dî-koi ;	bâ-ân	rai-dai-jau,	poi-ân	nai	dai-jau.'
again	<u>dip</u>	and	loss-possess-was,	and	now	got-was.'
					Q.	

[No. 2.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

## SPECIMEN II.

(DISTRICT SIBSAGAR.)

(*Babu Golab Chundra Barua, 1899.*)

မြန်မာ သိမ်ဆုံး ပေါ်မှု မြန်မာ၊ မြန်မာ သိမ်ဆုံး ပေါ်မှု မြန်မာ

ଏହି ଦେଖିବାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

[No. 2.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

## SPECIMEN II.

(DISTRICT SIBSAGAR.)

(Babu Golab Chundra Barua, 1899.)

## TRANSLITERATION AND TRANSLATION.

I-ü sho-khām fīām ü-koi. Kāw bāw pai-kā lāk phau (*sic*) khāng  
 This complaint-word false been-has. I not go-did (to-)steal any large-property  
 ling-mai

mān rūn. Sho-khām khau lau ü. Kāw rai-dai kāw hū-me pān-kū  
 (at-)his house. Complaint-word those (these) words (truth) are. I loss-possess my cow-female which  
 kāw khān-jau luk-tām Dhoni-rām rū (*for rō*) pī-l jau. Hū chām  
 kau lüng  
 I buy-did from Dhanī-rām before year-one ago. Cow and  
 shi-ko kāw-mai khīñ bai chām shaü-hing-jau-o phai mān kāw chau rūn  
 kau khīñ heng phrai kau  
 though me-by much watching also use-done-had go her former owner('s) house  
 5. kū-mü kū-bān; kāw chām dai-jau pai āw(*sic*)-mā (*sic*) hū-me kū-mü nām.  
 kau aü  
 every-time every-day; I and possess-did go take-come cow-female each-time many.

Bā-bān

Dhoni-rām, kāw-ko pai-kā tī mān rūn hān chām shāng-bā kāw hū-  
 kau  
 (by-)Dhanī-rām, I go-did to his house (to-) see and if my cow-  
 me tit chāng pai-kā-jau. Ā-nān bai-lāng bān-tūk pin-  
 tet tuk  
 female there and go-go-did. That on-back (*i.e.* after) sun-fall was.  
 jau. Kāw phai-kā khau shun mān nā-kān-mü hān-dū shāng kāw hū-  
 kau phrai  
 I go-did into compound (of-)him before-place-time (to-)see-carefully if my cow-  
 me tit chām phai-jau-shi Chiu pin-koi mü-nai mān shaü nāng-nüng  
 tet phrai  
 -female there and gone-had. So happened time-this (*i.e.* then) his young-woman younger-sister

Q 2

10. କଥେ କର — କୁଳାଳ କହିଲୁ କହିଲୁ ଗୀତ କହିଲୁ କହିଲୁ କହିଲୁ କହିଲୁ  
କହିଲୁ କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ କହିଲୁ  
କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ କହିଲୁ ।  
କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ ।  
କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ ।

15. କହିଲୁ କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ ।  
କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ ।  
କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ ।  
କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ । କହିଲୁ କହିଲୁ ।

10. chü Mālotī nāng-1 ship pit pī mā(sic) khau shun kā-jau  
             lūng ship pet come into compound go-did  
     name Mālatī girl-one ten eight year compound go-did  
     tāng nām-tāng-1 khau mü. Tām-nai chām khām tūk-kā. Mālotī hān-  
             -tūng  
     with water-pot-one in hand. From-this (*i.e.* then) and evening fall-did. Mālatī see-  
     jau; kāw pai-nai-shī mān kān-pā, shī-ko kāw mā hān mān jau.  
     kau  
     did; I go-unexpectedly-ing her towards, though I not see her did.  
     Mān shaü kū-kān-tā chām rāng-hai-kā, shāng-bā mān bā-kā kāw ū  
             kau  
     She young-woman fear-began-feel and shout-loud-did, as-if she say-did I be  
     phī-1 koi. Khau Dhoni-rām tāng kūn àk mā, chām kāw khāt-jau.  
     phrī-lūng  
     ghost-one did. They Dhani-rām all persons outside came, and me seize-did.  

15. Khau bā-kā kāw tit chāng mā-jau hān nāng shaü. Ān-nān lāt-  
             kau tet  
     They say-did I there and come-did (to-)see younger-sister young-woman. That say-  
     khām Dhoni-rām lau-kā pūlish, tū-bā mān nāng shaü ai lāp  
     word Dhani-rām tell-did (to-the-)police, but his younger-sister young-woman shame hide  
             chāng mān  
             and he  
     bā khau kāchārī kāw pai-kā lāk māk-mo-māng mān chām Mālotī  
             kau  
     says in court I go-did (to-)steal fruit-mango (of-)him and Mālatī  
     kāw hān-jau ān tūn nū.  
     kau  
     me see-did first tree on.

#### FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanirām a year ago. The cow, though carefully kept by me, used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his *bāri* as usual to see whether my cow was straying there. (It so happened) that at that time his sister Mālatī, a grown-up girl of 18 years, came to the *bāri* with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the police, but in the Court in order to hide the shame of his sister he gives out that I was stealing his mangoes and that Mālatī saw me first on the tree.

The following Āhom account of the creation of the world is taken from the sixth volume of the Journal of the Bengal Asiatic Society. The original, in the Āhom character, is given on plate VI of that volume, but is so incorrect that a satisfactory reproduction is impossible. A transliteration and translation by Major F. Jenkins is given on pp. 980 and ff. of the same volume, on which the following is based.

The extract is interesting, but possesses many points of difficulty, some of which I have failed to elucidate in a manner satisfactory to myself. The order of the words is quite abnormal,—the subject frequently coming at the end of the sentence.

[No. 3.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

ĀHOM.

### SPECIMEN III.

AN ĀHOM COSMOGONY.

Pin-nāng jī-mü rān-ko tāü phā pai mī l̄.din.  
*Be-thus beginning-time confused bottom heaven not be earth.*

Pai mī lüp-din müng shū tāü.  
*Not be island-land land (?) or below.*

Lai-chān kup-kup mai tim müng tē-jau.  
*Many-fold layer-layer tree fill country establish-was.*

Tāng-kā khprung phā phraü pai-mī nāng hit chau.  
*All-all frost sky any not-be sit do master.*

5. Khāk-khai thün jin-kun.  
*Division-division jungle quiet-quiet (?).*

Kāng-to ai-muñ (muy)- dai-oi-ñā tē-jau.  
*(?) Collect vapour-frost possess-feed-forest establish-was.*

Khān (for khām)-to jaü kau lāk pin phā.  
*Word-only filament spider transform become God.*

Nā ring bā-chū-müng tī pün tē-jau.  
*Thick thousand fathom-league-country place world establish-was.*

Tün-lün jū mü poi jū bān.  
*Afterwards-after remain time again remain day.*

10. Phā-ko tāk-bā rō mī khrai.  
*God consider-say know become Brahmā.*

Bau rō phri-daü phān mān haü pin-dai.  
*Not know god-deva order him give become-possess.*

Khiñ(khen) klāng rau nāng phrūng.  
*Remain middle in-the-air like-what a-honey-comb.*

Pü nān tāng-kā müng rām.  
*On-account-of that all-all country confused.*

Phraü pai nāng hit chāng.  
*Anyone not sit do umbrella.*

15. ॥ Khān (*for khām*)-to jaü kau lâk pin phā.  
*Word-only filament spider transform become God.*

Kān phrā phük rāng müng.  
*Mass rock white uphold land.*

Lai lüp tī pün tē-jau.  
*Many island place world establish-was.*

Khān-to mān poi jün pin phā.  
*Word-only he again pattern become God.*

Ring lup mān khām koi lüng pin mān khrai.  
*Thousand smear Brahmā gold only one became Brahmā egg.*

20. Phā pin phe nai din.  
*God become pervade now earth.*

Klüm-klüm âk shing (sheng) ngau.  
*Brightness-brightness come-out ray light.*

Khiñ(khen) klāng rau nāng phrüng.  
*Remain middle in-the-air like-what a-honey-comb.*

#### FREE TRANSLATION OF THE FOREGOING.

1. Thus was it in the beginning time, chaos below (and) in heaven. Earth was not.
2. There was not island-land or earth below.
3. Trees filled<sup>1</sup> the earth in manifold layers.
4. All was frozen. Over the heavens no lord sat.
5. In each division (*i.e.* everywhere), the jungle was still and quiet.
6. The forests fed upon the (?) collected fogs and frosts.
7. God, by his word alone, became transformed (and created the universe) like the thread of a spider (*i.e.* as a spider spins his web).
8. In the world was a country a thousand fathoms and leagues thick.
9. Thereafter He remained (at rest) for a time, and again remained at rest for days.
10. God knew, and considered, and said, ‘Let Brahmā be created.’
11. I know not (what) god or what deity (gave) the order, (but) He gave him (to us, and we) received him.
12. (Brahmā) remained unsupported in the air like a honeycomb.
13. Therefore all the world was chaos.
14. No umbrella-bearing (king) was seated (over the earth).
15. God, by his word only, became transformed (and created the universe) as a spider spins his web.
16. A mass of white rock (*i.e.*, Mount Mēru) sustains the earth.
17. There are in the world many islands.
18. Again, by his word only, God became a pattern (upon which he had determined).
19. Only one Brahmā, (who was like) a golden egg, became a thousand gilded Brahmās.
20. He became God, and now pervades the earth.
21. The rays of light that proceed from him are glorious.
22. He remained unsupported in the air like a honeycomb.

<sup>1</sup> *Tē-jau*, literally, was established, is used throughout this specimen to indicate past time, as if it was *jau* alone.

## Vocabulary.

The following Vocabulary contains all the Āhom words which I have been able to collect. It includes every word in the specimens and list of words, and also those in Hodgson's essay on the aborigines of the North-East Frontier. There are also some others.

The roman numerals (I, II, and III) refer to the numbers of the specimens. The arabic numbers following them refer to the lines of each specimen. Arabic numerals not preceded by a roman one refer to the numbers in the list of words. Vocables depending solely on the authority of Hodgson are marked with the letter H. 'Sh.' means 'Shān'; 'Kh.' = 'Khāmtī.'

*ā*, wide ; *ā-lāng*, wide-power, God, 60.

*ā*, in *ā-nān*, that, q. v.

*ai*, suffix of vocative ; *po-ai*, O father, I, 2, 18, 24 ; *luk-ai*, O son, I, 50. Always written as if it was *hā*.

*ai* (Sh. the same), vapour, fog, III, 6.

*ai*, first-born ; *phū-ai*, male first-born, I, 33 ; *luk-pī-ai*, child-year-first-born, eldest son, I, 41.

*ai* (Sh. the same), shame, disgrace, II, 16.

*āk* (Sh. the same), to go or come out, appear ; rise, arise, I, 10 ; III, 21 ; outside ; *āk mā*, to come outside ; II, 14 ; *rūn āk mā*, came out of the house, I, 41.

*ān* (Sh. the same), a diminutive ending ; *tū-ān*, a boy, 129 ; young, *ān pe-nga*, a young goat, a kid, I, 45.

*ān* (Sh. *ān*, to precede), first ; *hān-jau-ān*, saw (me) first, II, 18.

*ān*, before, in front (cf. *ān*) ; *ān kau-mai*, before me, 238 ; *maiū ān-nā*, before thee (*nā* also means before), I, 19, 25 ; *bā-ān* (why-front), and, I, 30, 31, 34, 37, 39, 42, 49 ; *poi-ān*, and, see *poi*, I, 25, 35, 51, 54.

*ān*, a saddle, 226, 227.

*ā-nān* (Sh. *ān-nān*, Kh. *ā-nān*), that, II, 7, 15 (*ān-nān*) ; 230, 232, 233, 240.

*ān-nān*, see *ā-nān*.

*aī* (Sh. *āw*), to take, 235 ; *aī-dai*, to take-possess, to fetch, I, 2 ; collect, I, 5 ; *haii-aī-dai*, to fetch and give, I, 2 ; *aī-kin*, to take and eat (or drink), I, 6 ; *aī-ráp-dai*, to take-bind-have, to make (me thy servant), I, 20 ; *aī-mā*, to take and come, to bring, I, 26 ; II, 5 ; *aī mā*, to take a female, to marry, 225 ; *khān-shii* . . . . . *aī*, to buy, 240 ; sometimes spelt *āw*, as in Shān, e.g., II, 5.

*au-chau* (Sh. *āw*), an uncle, the younger brother of a father.

*bā*, why ?, 94 ; *bā-ān* (why in front), and, I, 30, 31, 34, 37, 39, 42, 49, 54 ; *shāng-bā* (Kh. *shang-wā*), if, I, 13 ; II, 6, 13 ; *tū-bā* (Kh. *to-wā*), but, I, 22 ; II, 16 ; 96 (with *tū-bā*, pr. *tō-bā*, as an alternative spelling).

*bā* (Sh. *wā*), a fathom, four cubits, III, 8.

*bā* (Kh. and Sh. *wā*), to say ; *bā*, he said, I, 15, 24 (*bā*) ; he says, II, 17 ; *ják-bā*, worthy to be called, I, 20 ; *ják bāw* (*baw*)-*mā bā*, am not worthy to be called, I, 25 ; *kiñ* (*ken*)-*bā-dī*, very-called-good, that which is called very good, the best, I, 27 ; *bā-mān-jau*, said to him, I, 37 ; *bā-jau*, said, I, 50 ; *bā-bān*, said day, on the day referred to, II, 5 ; *kau bā-kā*, they said, II, 15.

*bai* (Kh. and Sh. *wai*), to place; *bai-shī*, put (imperative), 227; *bai chām doiñ*, place (me) together with (thy servants), I, 21; *hup-bai*, to lay by, store, I, 16; *chī-ráp-cháp-kháp-bai*, jewel-bind-pure-round-place, a finger-ring, I, 28; *khát-bai-shī*, bind (imperat.), 236; *bai*, watching, taking care of, II, 4; *bai*, on; *khring bai māñ*, on his body, -I, 27; *bai-lāng*, on-back, after, II, 7.

*bāk* (Sh. *wāk* or *māk*, to announce), to mean, I, 36; to speak, tell (H.).

*bāñ* (Kh., Sh. and Siamese *wāñ*), a day, I, 5; III, 9; the sun, 62; *kū-mü-kū-bāñ*, every time every day, always, I, 51; frequently, II, 8; *bā-bāñ*, the said day, on the day referred to, II, 5; *bāñ-tuk*, sun fall, sunset, II, 7.

*bāñ* (Kh. *māñ*, Sh. *māñ*, *wāñ*, Siamese *bāñ*), a village; *haü müng-bāñ*, that country-village, in that land, I, 9; *bāñ-chām*, of (belonging to) the village, 241.

*bāng*, a harlot, I, 49; *kun-mi-bāng*, person-female-harlot, I, 7.

*bau* (Sh. *wau* or *mau*), a young unmarried man; *khālik-bau*, servant male young-man, a servant, I, 36.

*baü* (Kh. and Sh. *maiü*), a leaf (H.).

*bāw* (*bau*), negative particle, I, 40, 44, 45; II, 1; III, 11; *kā-lāng bau bāñ nai nāñ nā*, after not day now many very, after a few days, I, 4; *phraü-bau*, anyone-not, no one, I, 14; the negative verb substantive is *bāu-mi*, am-not, I, 19, 25; cf. *bū-khriu*.

*blāk* (Kh. and Sh. *māk*), a flower (H.).

*boi*, to serve; *hit-boi-ü*, (I) do-serve-am, I am serving, I, 43.

*bū*, not (H.).

*bū-khriu*, no, 99; *khriu* means 'yes'.

*chā* (Siamese *chuā*; the Shān is *hai*), bad, 129, 131; *nik-chā*, alas, 100.

*chām*, and, 95; usually as a copula between phrases; in such cases it most often precedes the second member, as in I, 7, 11, 21 bis, 25, 29; II, 13, 14, 17; 236; sometimes used elsewhere in the second member, as if it were an enclitic, as in, I, 27 (end of sentence), 35 (suffixed to second of two words); II, 3, (second word), 5 (ditto), 6 (end of clause), 9 (penultimate word), 11 (second word), 15 (written *chāng*, middle of clause, preceding verb); may be best translated 'also' in I, 52 (penultimate); II, 7 (*chāng*, penultimate), 16, (*chāng*, middle of sentence). *chām* . . . . . *chām*, both . . . . . and, the word being placed at the end of each clause, I, 16, 17, 18, 19, 23; in I, 30, we have *māñ chām rai-dai*, *chāng-nai dai chām*, he on the one hand was lost, but on the other hand was found. As seen in some of the above examples, the word is occasionally written *chāng*.

*chām*, said to mean 'swift' in the compound *khān-mā-chām*, quickly come swift, i.e., as soon as, I, 47. The same word is repeated in the same sentence after the verb, apparently pleonastically; *khān-mā-chām i-ü luk maiü mā-thüng-chām*, as soon as this thy son arrived; in Kh. *mā chām* means 'soon'; possibly the second *chām* is the same as the Sh. *chāng*, the sign of the conjunctive participle (having arrived). Compare, however, *chāng*, the particle of present time.

*chām*, in *kī-chām*, how many?, 223. Cf. *chān*.

*chām*, in *bān-chām*, of or belonging to a village (*bān*), 241.

*chám* (Sh. *chām*, to be near), vicinity, company; *chám-doiñ*, joined with, living with, living with I, 11, 21; *doiñ chám*, together with, I, 46, preceding the noun it governs.

*chān* (Sh. the same), a layer, a fold; *lai-chān*, manifold, III, 3. Evidently the same as *chām* in *kī-chām* above. In the third specimen final *m* is regularly written *n*. Cf. *khān*.

*chāng*, the same as *chám*, and, q.v.

*chāng* (Kh. and Sh. the same), an elephant (H.).

*chāng* (Sh. the same), a verbal particle denoting present time; *chāng-nai*, now, I, 31.

*chāng* (Kh. *kā-chām*), a conditional particle, used to denote the apodosis of a conditional sentence, with *shāng-bā*, if, I, 13; *chū-chāng-nai*, because, therefore, see *chū*.

*chāng* (Kh. and Sh. the same), an umbrella: *hit chāng*, to do umbrella, to be a king.

*cháp*, said to mean 'pure' in *chī-ráp-cháp-kháp-bai*, a finger-ring, I, 28, see *chī*. The Kh. and Sh., however, for a finger-ring is *lāk-cháp*, which is borrowed direct from Burmese.

*chau* (Sh. *chāw*), a master, owner, II, 4; III, 4.

*chau*, in *au-chau*, an uncle, 225, see *au*.

*chaü* (Kh. and Sh. *chaü*, Siamese *chai*), mind, heart, I, 13, 40; *uñ(uy)-chaü-plāng*, gladness mind clear, i.e., he would fain, I, 13; *hit-mün hit-khün ü chaü koi*, have (*ü-koi*) rejoiced in heart (*chaü*), I, 53.

*chē*, cold (H.). (Hodgson writes this *khye*.)

*cheng*, handsome (H.). (Hodgson writes this *khyeng*.)

*chī*, a jewel, precious stone; *chī-ráp-cháp-kháp-bai* (Kh. and Sh. *lāk-cháp*), jewel bind pure round place, a finger-ring, I, 28.

*chit* (pronounced *chet*) (Kh., Sh. and Siamese the same), numeral, seven.

*chü* (Kh. the same), a name; II, 10; 220.

*chü*, a measure of length, a *yōjana* or league, III, 8.

*chū-chāng-nai*, because, I, 29, 38, 53; therefore, I, 40; the component parts are said to be *chū*, a long time; *chāng*, a scale; *nai*, now. There is a word *chāng* used as a conditional particle.

*chum* (borrowed word), a kiss, I, 24.

*chut*, little (H.).

*dā*, to strike (H.).

*dai* (Kh. *nai*, Sh. *lai*), to get, obtain, I, 31, 39, 54; to possess, I, 1, 2, 16, 51; III, 6, 11; to be compelled, obliged, to have to do a thing; *dai-jau-pai*, was obliged to go, II, 5; very common as the second member of a compound verb, e.g., *aü-dai*, to fetch, I, 2; to collect, I, 5; *aü-ráp-dai*, to take bind have to make (a person a servant), I, 20; *haü-dai*, to give out and out, I, 14, 49; *rai-dai*, actively, to lose, I, 7, 48; II, 2; passively, to be lost, I, 30, 54; this compound also means 'to die'; *hān-dai*, to see get, to seem, appear, I, 52; in the last example it forms a potential compound, and is the regular auxiliary for that purpose.

- dām* (Kh. *nām*, Siamese *dām*), black (H.).
- dāng* (Kh. *hū nāng*), the nose, 34.
- dau* (Kh. *nau*, Sh. *lau*, Siamese *dau*), a star, 64.
- daii* (? a corruption of *dēva*), a god, III, 11.
- ding* (pronounced *deng*) (Kh. the same), red (H.).
- dī* (Kh. *mī*, Sh. *lī*, Siamese *dī*), good, I, 52; *kūn dī phū lüng*, person good male one, a good man, 119—127; *kūn dī mī lüng*, a good woman, 128, 130; *dip-dī*, alive and well, I, 15, 30, 54; *khūñ (khiñ) dī luk*, better than, 133; *khūñ dī nām*, *khūñ dī nām nām*, or *khūñ dī tāng nām*, best, 134; *khūñ* = more; *luk* = from; *nām* = many; *tāng* = all; *kiñ (ken) bā dī*, very called good, best, I, 27; *khūñ dī*, very well, in very good health, I, 39.
- din* (Sh. *lin*, Siamese *dīn*), the earth, ground, III, 1, 20; *nā-din*, a field, I, 33; *lip-din*, an island, III, 2.
- dip* (Kh. *nip*, Sh. *lip*), alive, I, 15, 30, 54.
- dit (det)* (Kh. *lüt*), hot, I, 40; pressure; *det klāng tāng*, pressure within belly, hunger, I, 17.
- doi* (Kh. *noi*, Sh. *loi*), a hill, a mountain, 229.
- doiñ* (Sh. *luñ*), with, together with; *doiñ bāng shaii*, with harlots, I, 48; *kau doiñ* with me, I, 50; *bāng doiñ-kān*, began to be with harlots, I, 7; *chám-doiñ kun-phū-lüng*, joined with a man, living with a man, I, 11; *khā-liķ bai chám-doiñ*, place amongst servants, I, 21; *doiñ chám kau kun-rik-tai*, with my friends, I, 46.
- dū* (Sh. *lū*), to look behold; *hān-dū*, to look carefully, thoroughly, II, 8; both words mean ‘to see’ or ‘look’.
- dūn* (Kh. *nūn* or *lūn*, Sh. *lūn*, Siamese *dīen*), the moon, 63.
- hā* (Kh., Sh. and Siamese the same), five, 5; *hā ship*, fifty, 12.
- hā*, see *ai*.
- hai* (Kh. and Sh. the same), to weep; *rāng-hai* (Sh. *háng-hai*), to cry out, scream, II, 13.
- hān* (Kh. the same, Siamese *hen*), to see; Past, *hān-jau*, saw, I, 23; II, 11, 18; *kau mā hān mān jau*, I did not see her, II, 12; *pai-ka hān*, I went to see, II, 6; *mā-jau hān*, I came to see, II, 15; *hān-dai*, to appear, see *dai*; *hān-dū*, to look carefully, see *dū*.
- haiü*, that (adjective); *haiü müng-bān*, in that country, I, 9; *haiü müng-mai*, of that country, I, 11; *haiü kun-phū*, that man, I, 11.
- haiü* (Kh. and Northern Sh. *haiü*, Southern Sh., *pān*), to give; Imperative, *haiü*, I, 2; 84, 234; Past, *haiü*, he gave, I, 12, 26, 45; III, 11; *haiü . . . jau*, gave, I, 38; Plup. *haiü-dai . . . jau-o*, had given out and out, I, 49; *phraiü-bau jāng-haiü-dai*, no one gave, I, 14; *phān-kham haiü*, to give an order, I, 12, 26. Commonly used as a causal prefix, (so also in Kh., cf. Sh. *h-*). Thus, *haiü-oi-kin-klen*, cause to eat and drink continually, pasture, I, 12; so I, 14, *mū haiü-kin-klen*, fed the swine.
- hing* (*heng*) in *shaiü-heng*, to use, to exert force. The members of the compound are said to have no meaning separately, II, 4; see *shaiü-hing*.

*hit* [Kh. and Sh. *hit* (*het*). In Kh. usually written *hich*], to do, III, 4 ; *hit-mün hit-khün*, to do merriment, to do playing, to rejoice, I, 29 (1st pl. imperat.), 31 (plup. with *jau-o*), 35 (verbal noun), 46 (potential with *pin*), 52 (perf. with *ü . . . koi*): *hit-boi-ü* (I) am doing service I, 43 ; *hit cháng*, to do umbrella, to bear an umbrella be a king III, 14.

*hū* (Kh. and Sh. *ngō*, Sh. also *wō*, Siamese *ngiūñ*), an animal of the ox species; *hū-thük*, a bull, 142 ; *hū-me*, a cow, 143. Cf. II, 2, 3, 5, 6, 8. It will be seen from II, 3 and from 69 that the suffix of gender is sometimes omitted.

*hung* (? Kh. and Sh. *shing*), a noise, sound, I, 35.

*hüng*, thin, not fat (H.).

*hup* (Sh. the same), to gather together, to collect; *hup-bai*, to collect and place, to store up, save up, lay by, I, 16.

*ip* (Kh. and Sh. *ip*), to be famished; *tāk-ip-tāk*, become famine misery, famine, I, 9.

*i-ü*, this (adjective). Always precedes the word which it qualifies. 1, 29, 47, 53 ; II, 1 ; 221, 226, 227, 234. Applies to both animate and inanimate objects. The word is explained as *ü*, one; *ü*, is!

*jāk*, translated ‘great’ in I, 42. The phrase is *phān jāk*, in great sorrow: possibly really an intensive doublet, and *jāk*, means ‘poor’, ‘unhappy’. Cf. Sh. *yāk*.

*jāk*, to be fit, worthy, I, 20, 25.

*ján* (Sh. *yān*), to ask, demand, beg for; *ján-shū*, to ask wish, (I) ask that, I, 2.

*jāng* (Kh. and Sh. *yāng*), to be, exist; *jāng-huii-dai*, be give possess, (no one) gave, I, 14 ; more usually *nāng*, q.v.

*jau* (Kh. and Sh. *yau*), to be completed, finished; hence, suffix of the past tense, see grammar. In Kh. and Sh., *yau* is the suffix of the perfect, not of the past.

*jau*, very, in *dī jau*, very good, 1, 52. In Sh. *yau* is an assertive suffix.

*jau* (Sh. *yau*), to be distant, far; *müng jau*, a distant country, I, 6 ; *jau*, far, 89.

*jaii* (Kh. and Sh. the same), a fibre, filament; *jaü-kau*, a spider’s thread, III, 7, 15.

*jī*, first, beginning; *jī-mü*, beginning-time, III, 1.

*jin* (Sh. the same), to be quiet, still; *jin-kun*, still still(?), III, 5.

*jū* (Sh. *yū* cf. *ü*), to stay, abide, dwell, III, 9 ; imperat. *jū*, I, 41 ; pres. *jū*, 233 ; perf. *jū-koi*, I, 51.

*jün*, a pattern, III, 18.

*kā* (Kh. and Northern Sh. *kā*, Southern Sh. *kwā*), to go, 77 ; past, *kā-jau*, II, 10 ; written *kā* in I, 18. Often compounded as a doublet with *pai*, to go; thus, *pai-kā-nā*, will go along, I, 18 ; *pai-kā-mā* . . . *jau*, went along, I, 21 ; *pai-kā-jau*, went along, II, 7 ; like *mā*, when appended to another verb, it usually gives the meaning of progression.

*kā* (Kh. and Sh. the same), a crow (H.).

*kā*, suffix of past tense. Written *kā* in I, 11. The same suffix is used in Khāmtī.

*kā* (Kh. and Sh. the same) (sometimes written *kā*), prep., at; *kā-lāng*, at back, behind, after, I, 4 (written *kā*) ; 91 ; *kā nai*, at this, now, I, 17 ; *kā-taü*, at below, under, 230.

*kā* (Kh. and Sh. the same), to be sufficient, as much as,—only used in composition; *kā-shāng*, the same as *shāng*, what?, I, 36, 43 (written *kā*); 93, 220.

The compound is explained as *kā*, measure; and *shāng*, know. As adjective, all (so Sh.) : *tāng-kā*, all all, all, III, 4, written *tāng-kā* in III, 13.

*kā*, often written for *kā*, q.v.

*kā* (Kh. and Sh. *kā*), to dance, I, 35.

*kāchāri* (borrowed word), a magistrate's court, cutcherry, II, 17.

*kai* (Kh. and Sh., the same, Siamese *khai*), a fowl, 72.

*kai*, in *pī-kai*, an elder brother, I, 3; *pī*, by itself, means the same. Cf. *ai* in *phū-ai*.

*kān* (Southern Sh. *kā*, Northern Sh. *kān*), a place; hence, *kān-pā*, place side, i.e., towards; *mān kān-pā*, towards her, II, 12; *nā-kān-mü*, before place time, hence, as usual, II, 8.

*kān* (Kh. the same), a suffix denoting mutuality, as in *pā-kān*, mutually accompanied, copulated, I, 7; cf. *rāng-kān*, to consult.

*kān*, to begin; *pān-kān* . . . *jau*, began to divide, I, 3; *doiñ-kān*, began to be with, I, 7; *rāk-kān*, began to love, felt compassion, I, 23; *chum-kān-jan*, began to kiss, I, 24; *kū-kān-tā*, fear began feel, became frightened, II, 13; *khā-kān-phā-kān*, to begin to cut.

*kān* (Sh. the same), a hard mass, a block; *kān phrā*, a mass of rock, III, 16.

*kāng*, in *kāng-to*, to bring (a thing) into, or keep it in subjection; (?) to collect (Cf. Sh. *kāng*), III, 6.

*kāt* (Kh. and Sh. the same), a market, bazaar; *kāt-kim* (*kem*), a shopkeeper, 241.

*kāt* (Sh. the same), to embrace; Past, *kāt*, with *jau* supplied from the following clause, embraced, I, 23.

*kau*, former, previous, II, 4.

*kau* (Kh., Sh. and Siamese the same), numeral, nine, 9.

*kau*, often written *kāw* (Kh. and Sh., the same, Siamese *kū*), pronoun, 'I,' 14—16. Nominative, *kau-ko*, I, 17 (bis), 19 (bis), 24, 25, 43, 44, 46; II, 6; 205; Acc., *kau*, I, 20; II, 18; Dative, *kau*, I, 45; general oblique form, *kau-mai*, II, 4 (by me watching was done); *ān kau-mai*, before me, 238; Genitive, following governing noun, *po kau*, my father, I, 18, 233; preceding governing noun, I, 15, 46, 51; II, 2, 6, 8; 225. The plural is *rāu*, we, q. v.

*kau* (Kh. and Sh. *küng-kau*), a spider, III, 7, 15.

*kē*, crooked (H.).

*ken*, see *kiñ*.

*khā* (Kh., Sh. and Siamese the same), a slave, 57; with *lik* or *ñüng* the word usually means a paid servant; *khā-lik*, a male servant, I, 15, 21, 36; *khā-ñüng*, a female servant, I, 16; *lik-khā* (Kh. *lāk-khā*), a boy, 54, 239.

*khā*, the hand (H.).

*khā*, to cut; doublet, *khā-phān*, cut cut, to cut; with *kān*, to begin, we have *khā-kān-phān-kān*, to begin to cut.

*khāk-khai*, division-division, in every division, everywhere III, 5.

*khām* (Kh. and Sh. the same, Siamese *thāng-khām*), evening, twilight, II, 11.

*khām* (Kh. and Sh. the same), gold, I, 48; III, 19; 45.

*khām*, in *khām-kulā* (the members of the compound have no meaning), a servant; plural, *khau khām-kulā*, I, 26.

- khām* (Kh. and Northern Sh., *khām*, Southern Sh. *kwām*), (written *khān* in III, 7, 15, 18), word, speech, language, I, 36; *lāt khām*, said a word, said, I, 2, 18, 42; II, 16; *phān-khām*, order-word, an order, I, 12, 26; *thām-khām-rō*, ask word know, enquired, I, 36; *sho-khām*, complaint word, complaint, II, 1; *khām-mā-lau*, word come speak, a pleonasm for *khām*, word, I, 44.
- khān*, the same as *khām*, a word. *khān-to* is translated ‘by word only’, III, 7, 15, 18.
- khān* (Kh. and Sh. the same), price, 232; *khān-shii . . . aiü*, price buy . . . take, (you) bought (that), 240.
- khān* (Kh. and Sh. the same), quick; *khān mā chām*, quick come swift, hence as soon as, I, 47. In Kh. *mā chām* means ‘soon’.
- khán* (Sh. the same), a cudgel, staff, stick; *tīng-khán*, with a cudgel; *po tāng*, *khán*, to beat with a cudgel, to beat severely, 228.
- khāng-nā* (Kh. the same, Siamese *khāng-nák*), before, in presence of, 90.
- kháp* (Sh. the same), a circle, ring; round, around, in *chū-rúp-chíp-kháp-baì*, jewel bind pure round place, a finger-ring, I, 28.
- khát* (Sh. the same), to tie a knot; *khát-bai-shi*, bind (Imperat.), 236; *khát-jau*, seized, II, 14.
- khau* or *mān-khau* (so Kh. and Sh., Siamese *khau*), the plural of the third personal pronoun; Nom. *khau*, I, 31; II, 14, 15; *mān-khau*, 161, etc.; Acc. *khau*, I, 51; to them, *khau*, I, 38; as a demonstrative pronoun, *khau*, those (for ‘these’), II, 2; as an adjective, *khau trāq*, those rupees, 235; regularly used as a prefix to indicate the plural, I, 26, 36; 106, etc.; 140, etc.; 229.
- khau* (Kh. and Sh. the same), to enter; Perf. *khau-ū-koi*, has entered, I, 6; *mā-khau*, come and enter, entered, I, 40; Imperat. *khau*, enter, I, 41. Used as a post- or pre-position, in, on, into; *nā-kip khau*, into a field, I, 12; *tin khau*, on feet, I, 28; *khau shun*, into the compound, II, 8, 10; *khau mü*, in hand, I, 11; *khau kāchāri*, in the cutcherry, II, 17; *khau ā-nān rün*, in that house, 230. Cf. *shaiü*.
- khau* (Kh., Sh. and Siamese the same), rice; Acc. *khau*, I, 16; *kip khau*, husk of rice, I, 14.
- khan* (Kh., Sh. and Siamese the same), a horn (II.).
- khiñ*, see *khüñ*.
- khiñ* (pronounced *khen*), to remain, III, 12, 22.
- khieu*, see *khriu*.
- kho* (Kh. and Sh. *khō*), the neck, I, 23 (accusative).
- khrai* (Kh. *khai*), a buffalo (H.).
- khrai* (Kh. and Sh. *khai*), an egg, III, 19; hence, Brahmā, III, 10.
- khráng* (Kh. and Sh. *kháng*), property, goods. In contradistinction to *ling*, *khráng* means ‘large property’, and *ling* ‘small things and domestic animals’; hence *khráng-ling* (Sh. *kháng-ling*) means ‘property generally’, ‘goods and chattels’, I, 2, 4, 5, 7, 8, 48, 51; II, 1; *khráng shü*, your property, yours, 25; *khráng mai*, his property, his, 28.
- khring* (Sh. *khing*), the body; *khring bai mān*, on his body, I, 27.
- khriu* or *khiu* (Kh. and Sh. *khiu*), a tooth, 37.

*khriu*, yes, 98; *bū khriu*, no, 99.

*khrō* (Kh. and Sh. *khō*), to laugh (H.).

*khrūm* (cf. Sh. *khum*, a hole in the ground), in *luk nām-khrūm* (abl.), from the well, 237.

*khrum* (Kh. and Sh. *khum*), bitter.

*khrung* (Kh. and Sh. *khiung*), to divide or distribute equally, in *phā-khrung-klāng* (Kh. *phā-khüng-klāng*), divide divide-equally middle, a half, 232.

*khrung* (compare Sh. *kāng*, to be benumbed from cold), frost, III, 4. The Āhom text has clearly *khung* (*i.e.*, *khrung*), but Major Jenkins transliterates *krang*.

*khün* (Sh. *khün*, to ascend), to arise; *tī . . . khün*, will arise, I, 17; *khün* (with *jau* supplied from the following sentence, connected by *chām*), arose, I, 21; to stand up, 82.

*khün*, in *hit-mün hit-khün*, which is an intensive doublet of *hit-mün*, the whole meaning ‘doing-merriment doing-playing’, *i.e.*, ‘rejoicing’; 1st pers. pl. imperat., I, 29; Plup. with *jau-o*, I, 31; Genitive, governed by *hung*, sound, I, 35; Potential, with *pin*, I, 46; Perf., with *ū-koi*, I, 52.

*khün̂* (also written *khin̂*) (pronounced *khün*) (Kh. and Sh. the same), to be better; hence, very well, I, 39 (*khin̂*); much, II, 4 (*khin̂*). Used to form the comparative degree, thus, *khün̂ dī*, better. The thing with which the comparison is made is put in the ablative by prefixing *luk*. The superlative is formed with the ablative of *nām-nām*, many many, or of *tāng-nām*, all many; thus, *khün̂ dī luk*, better than; *khün̂ dī luk nām-nām* or *khün̂ dī luk tāng-nām*, better than very many, better than all, best; see 133—137 *khün̂ shung luk mān nāng-nüng*, taller than his sister, 231.

*khüp* (Kh. and Sh. *khip-tin*), a shoe (acc.), I, 28.

*kī* (Kh. the same), how much? how many? *kī thau*, how old? 221; *kī shai*, how far?, 222; *kī chām*, how many?, 223.

*kim* (pronounced *kem*), in *kāt-kim*, a shopkeeper, 241; *kāt* is a ‘market’. I have failed to trace the meaning of *kim*.

*kin* [Kh. and Sh. the same; but in these languages *kin* means both ‘to eat’ and ‘to drink’. In Āhom *kin* is ‘to eat’, and *klin* (pronounced *klen* or *klün*) is ‘to drink’], to eat, 78; *kin*, (they) eat, I, 16; (let us) eat, I, 29; ate, I, 48; *kin-jau-o*, had eaten, I, 9; *aü-kin*, took and ate, hence, drank, I, 6 (*aü-kin* is said to be the same as *klin*); *haü-kin-klin*, caused to eat and drink, I, 14; *haü-oi-kin-klin*, cause to continue to eat and drink, pasture (imperat.), I, 13; *kun-nā-kin*, (?) person field eat, a cultivator, 58.

*kin*, in *mā-lau-kin*, ever, at any time, I, 45. The separate members of the compound are said to have no meaning.

*kiñ* (pronounced *ken*) (Sh. *kiñ*), intensive particle; *kiñ-bā-dī*, very called good, called very good, the best, I, 27.

*kip* (Sh. the same), husk or chaff; *kip khau*, chaff of rice, I, 14.

*kip*, a plot, in *nā-kip*, a field-plot, I, 12.

*klai* (Kh. *kaü*, Siamese *klai*), near, not far, nearly, almost, 87.

*klām* (Siamese the same), round (H.).

*klāng* (Kh. and Sh. *kāng*), middle, between, III, 12, 22; *klāng-shāng*, between the two (brothers), I, 3, 4; *klāng tāng*, in the belly, I, 17; *phā-khrung-klāng*, a half, 232, see *khrung*.

*klen*, see *klin*.

*klin* (pronounced *klen* or *klün*) (Kh. and Sh. *kin*), to drink, as opposed to *kin*, to eat; *kin-klin*, to eat and drink; for examples, see *kin*.

*klün*, see *klin*.

*klüm*, brightness, III, 21.

*ko*, suffix of the nominative case, as in *kau-ko*, I, in I, 17 (bis), 19 (bis), 24, 25, 43, 44, 46; II, 6; 205; *rau-ko*, we, I, 52; *mai-ko*, thou, I, 20, 44, 49, 50, 51; *mān-ko*, he, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42, 50; *po-mān-ko*, the father, I, 41; *luk-mān-ko*, the son, I, 24; *luk-ko*, the son, I, 48; *rān-ko*, chaos, III, 1. The suffix is frequently omitted. It is used before both transitive and intransitive verbs. Kh. has no such suffix. Sh. has *nai*, *chām*, and *chiüng*. In Sh. *ko* means 'a person'.

*ko* (Kh. *ko*), and, also, even, 95. Used with *shī* to mean 'although'; e.g., II, 4, 12. In Kh. it is similarly used with the participle in *shī*.

*ko* (Kh. and Sh. the same), a friend.

*koi* (Sh. the same), only, III, 19.

*koi* (Sh. *koi*, to come to an end, be used up), the suffix of the perfect or past tense, equivalent to the Kh. suffix *kā-yau*, and the Sh. suffix *yau-yau* or prefix *lai*; *dip-dī-koi*, has become alive and well, I, 30, 54; *ū-koi*, has been, was, I, 33; II, 1, 14; 223; *dai khīñ-dī koi*, has got him in good health (*dai-koi*, has got), I, 39; *bau lu-koi*, have not disobeyed, I, 44; *jū-koi*, hast lived, I, 51; *dai . . . koi*, hast possessed, I, 52; *pin-koi*, it happened, II, 9; *po . . . koi*, (I) have beaten, 228. The force is emphasised by adding *ū*, to be, as in *khau-ū-koi*, has entered, I, 6; *mā-ū-koi*, has come, I, 38; *hit-mün hit-khiin ū . . . koi*, have been rejoicing, I, 53; a past subjunctive is formed by adding *koi* to the future prefix *tī*, and making the whole a suffix, as in *kau ū-tī-koi*, I should be, 174.

*krang*, see *hrung*.

*kū* (Kh. and Sh. the same), a distributive particle meaning 'each', 'every', as in *kū-mü kū-bān*, every time every day, always (I, 50), often (II, 5); *kū-mü nām*, each time very, over and over again, II, 5.

*kū*, in *pān-kū*, which, I, 47; II, 2. The meaning of *kū* in this compound is lost. *Kū* means 'a sofa', 'a fair', 'a long-necked earthen pot', 'to fear', 'to stare', 'fat'.

*kū* (Kh. and Sh. *kō*), to fear; *kū-kān-tā*, began to feel fear, II, 13.

*kulā*, in *khām-kulā*, see *khām*.

*kūn* (pronounced, and often written, *kun*) (Kh. and Sh. the same), a person, a human being; *kūn-phū-lüng*, person-male one, a man, I, 1, 11; 51; *kūn-mī*, person-female, a woman, I, 7; 52; *kūn-phring*, person crowd, a number of people, persons, I, 16; *kūn-rik-tai*, person relation playmate, a friend, I, 46; *tāng-kūn*, all persons, everyone, II, 14; *kūn-nā-kin*, (?) person field eat, a cultivator, 58; *kūn dī phū lüng*, person good male one, a good man, 119—127; *kūn dī mī lüng*, a good woman, 128, 130; often used as a generic prefix or postfix with numerals in counting human beings, as above; so also *luk-mān shāng-kūn*, son two persons, two sons, I, 1.

*kun*, ? still, quiet, in *jin-kun* (III, 5).

*kup*, a layer, III, 3.

*lai* (Kh. and Sh. the same), all; many, III, 17; used as a doublet of *tāng* in *tāng-lai*, all, I, 4, 31, 48, 51; *lai-chān*, manifold, III, 3.

*lāk*, in *to-lāk*, nevertheless.

*lāk* (Sh. the same), to steal; *kau bau pai-kā lāk*, I did not go to steal, II, 1; so, II, 17.

*lāk*, to transform, III, 7, 15.

*lā-ling* (Kh. and Sh. *ling*), a monkey (H.).

*lāng* (Kh. and Sh. the same, Siamese *hlāng*), the back, 43; *nō lāng mān*, on his back, 227; *kā-lāng*, behind, 91; *kā-lāng bau bān nai nām-nā*, after not many days, I, 4; *bai-lāng bān-tuk*, on back, i.e., after sunset, II, 7; *lāng mai*, after you, 239; *poi lun-lāng*, again after-back, and, thereupon, then, I, 10.

*lāng* (Kh. and Sh. the same), the jack-fruit tree. See *māk*.

*lāng*, power, in *ā-lāng*, wide power, God, 60.

*lāp* (Kh. and Sh. the same), to hide, conceal; Infinitive of purpose, *lāp*, to hide, II, 16.

*lāt* (Kh. and Sh. the same), to say; *lāt khām*, said word, said, I, 2; *lāt khām*, say word, statement, II, 15; *lāt-khām-lau*, say word speak, see *lau*, I, 18, 42.

*lāt* (Kh. and Sh. the same), short (H.).

*lau* (Sh. the same), a statement, II, 2; to address a person, say (usually to a superior); Past, *khām lau-kā*, said words (to the police), II, 16; *lāt-khām-lau* (governed by *tī* in the preceding clause), will say word speak, will say, I, 18; *lāt-khām-lau* (written *le*), said, I, 42; *khām-māq-lau*, word come say, a mere pleonasm for *khām*, word, I, 44.

*lau* (Sh. the same), spirituous liquor, I, 6.

*lau*, in *mā-lau-kin*, ever, at any time. The separate members of the compound are said to have no meaning.

*le*, in I, 42, incorrect for *lau*.

*lik* (Kh., Sh. and Siamese *lēk*), iron, 44.

*lik*, in *khā-lik*, a male paid servant, I, 16, 21, 36. *Khā-nüng* is ‘a female paid servant’, *khā* meaning ‘slave’. In Sh. a servant or slave is *khā*, of which *khāl-la* is a synonym; *la* in Sh. also means ‘a servant’, and *la-lük*, the subjects of a prince. *Nüng* is certainly a female suffix, and hence *lik* is probably a male one. Cf. Kh. *lāk-khā*, child.

*lik*, to tend, take care of; Imperat., *lik*, I, 12; *pā-lik*, graze-tend, a shepherd, 59.

*lik-khā* (Kh. *lāk-khā*), a child, 54, 239.

*lim* (pronounced *lem*) (Kh. and Sh. the same) an arrow (H.).

*lin* (pronounced *len*) (Kh. the same), to run, 85.

*lin* (so Kh., Sh. and Siamese), the tongue, 41.

*ling* (pronounced *leng*) (Kh. and Sh. the same), light, not dark (H.).

*ling*, cattle; Acc. pl., *khau ling*, 229; in compound with *khrāng*, *ling* means ‘cattle and small property’, and the whole compound *khrāng-ling* means ‘property’ (Sh. *khāng-ling*). See *khrāng*.

*lip* (Sh. the same; Kh. *nip*), raw, unripe (H.).

*lu* (Sh. the same), to be ruined, *tāk-lu*, become diminished, I, 8 ; *tāk-lu tāk-pāng*, become diminished become ruined, hence, spent, I, 8 ; *kau-ko bau lu-koi*, I have not disobeyed, I, 44.

*luk* (Kh. and Sh. the same, Siamese *dek*), a child, son, I, 5 ; 228 ; Voc. *luk ai*, I, 50 ; Nom. *luk-ko*, I, 47 ; *luk-mān*, a son, I, 1, 20, 26, 30, 33 ; 55, 223, 225 ; Nom. *luk-mān-ko*, I, 24 ; *luk-nīing*, a daughter, 56, 110, etc.; *luk-pī-ai*, son year first-born, eldest son, I, 41 ; ‘son’ is *luk-mān* ; ‘his son’ is usually (228) *mān luk*, not *luk mān*, as we should expect.

*luk*, preposition of the ablative, 104, 109, 113, 118, 122, 127, 237, 240, 241 ; used in ablative of comparison (see *khūñ*), 133, 136 ; *luk-tām*, the same, II, 3 ; 222, 235.

*lum* (pronounced *lōm*) (Kh. and Sh. the same), air, wind (H.).

*lun* or *lün* (Northern Sh. *lun*, Southern Sh. *lün*), what comes last, after ; *lun-lāng*, after behind, afterwards, I, 10. *Tün-lün* in III, 9, see *tün*.

*lung* (pronounced *lōng*) (Kh. and Sh. the same) great, large.

*lüng* (so in Kh. and Sh., Siamese *nīng*), numeral, one, I, 45 ; III, 19 ; 1 ; used as the indefinite article, a, a certain (following the noun qualified), I, 1, 11, 36, 38, 49 ; II, 3, 10, 11, 14 ; 101, etc., 138, etc., 230.

*lup* (Sh. the same), to smear, daub, plaster, overlay, gild, III, 19.

*lüp*, in *lüp-din*, an island, III, 2, 17.

*lüt* (Kh. and Sh. the same), blood (H.).

*lüt* (Kh. the same), hot (H.).

*mā*, an ass, 74. Possibly this word should really be *mā̄*, a horse.

*mā* (Kh. *mā*, Sh. *mau*), negative particle ; *mā-hān-jau*, did not see, II, 12. In Kh. *mā* is used only in conditional and interrogative sentences.

*mā̄* (Kh. and Siamese *mā̄*, Sh. *mā̄*), to come, 80 ; Pres. *mā̄*, comes, 239 ; Imperat. *mā̄*, come, I, 28 ; Past, *pāk-mā̄*, came back, I, 34 ; *āk mā̄*, came outside, I, 41 ; II, 14 ; *mā̄-jau*, came, II, 15 ; Perf., *mā̄-ū-koi*, has come, I, 37. In the second specimen the root is uniformly, but wrongly, written *mā̄*. The word is frequent in compounds ; thus, *aū-mā̄*, take come, bring, Imperat., I, 26 ; (went) to fetch, II, 5 ; *pai-kā-mā̄ . . . jau*, went went came, went, I, 21 ; *khān-mā̄-chām* (quick come swift-as soon as); *mā̄-thüng-chām*, as soon as (thy son) arrived, I, 47 ; *mā̄-thüng*, arrived, I, 34 ; *mā̄-khau*, entered, I, 40 ; *rik-mā̄*, call come, entreated, I, 41 ; *mā̄ . . . kā-jau*, come went, came, II, 10 ; *khām-mā̄-lau*, word come say, a mere pleonasm for *khām*, word, I, 44 ; with regard to *khān-mā̄-chām*, above, cf. Kh. *mā̄-chām*, soon. Like *kā*, *mā̄*, when appended to another verb, usually gives the idea of progression.

*mā̄* (spoken with a long tone) (Kh. *mā̄*, Sh. *ma*, with an abrupt tone ; Siamese *mā̄*), a horse, 68 ; *mā̄-thūk*, a male horse, 138, 140 ; *mā̄-me*, a mare, 139, 141 ; *nō mā̄ lüng*, on a horse, 230.

*mā̄* (spoken with an abrupt tone) (Kh. and Sh. *mā̄*, with rising inflection, Siamese *hmā̄*), a dog, 70 ; *mā̄-thūk*, a male dog, 145, 148 ; *mā̄-me*, a bitch, 147, 149.

*mā̄-lau-kin*, ever, at any time, I, 45. The separate members of the compound are said to have no significance.

*mai*, postposition. This word is frequently used as a suffix to denote any case except the nominative ; thus, *haū-müng-mai*, of that country, I, 11 ; *kau-mai*,

by me, II, 4; *ān kau-mai*, before me, 238; *kau-mai po-ū*, I am beaten, literally, beats me, 201, 202, 203, 204; as a genitive, only as a genitive, absolute, as in *kau-mai*, mine; *rāu-mai*, ours, 16, etc.

*mai* (Kh. and Sh. the same), wood, tree, III, 3.

*māk* (Kh. and Sh. the same), a fruit; *māk-mo-máng* (Sh. *māk-mung*), a mango, II, 17. The word is used before the name of any tree to denote its fruit; thus, *māk-lāng*, jack-fruit.

*mān* (Kh. and Sh. the same; Siamese *man*, used only contemptuously, the plural form, *khau*, being used as a respectful singular), pron., he (26), she (II, 4, 13), it (I, 52). The plural is *khau* or *mān-khau*, q.v. Nom., *mān* (he) I, 13, 15, 30; II, 16; III, 18; 158, etc., 229, 230; (she) II, 13 (bis); (it) I, 52; *mān-ko*, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42; in I, 1, *mān*, as the subject is inserted between a verb and its tense suffix. I am informed that this can only be done when the subject is masculine; Acc., *mān* (him) I, 22, 39; III, 11; 236; (her) II, 12; Dat., (gave) to him, I, 12, 49; 234; (say) to him, I, 18, 50; *mān kān-pā*, towards her, II, 12; *luk-tām mān*, from him, 235. The Genitive absolute is *mān-mai*, 26; the dependent genitive usually follows the noun which governs it; thus, *po-mān mān*, his father, I, 23; *luk-mān-ko mān*, his son, I, 24; *shun mān*, his compound, II, 8; *khring bai mān*, on his body, I, 27; *māk-mo-máng mān*, his mango-fruit, II, 17; sometimes it precedes, as in *mān luk*, his son (to distinguish from *luk-mān*, son), 228; *mān rūn*, (at) his house, II, 2; *mān chau*, her owner, II, 4; *tī mān rūn*, to his house, II, 6; *mān shau nāng-nüing*, his grown up younger sister, II, 9; *mān nāng*, his younger sister, II, 16; *mān nāng-mān* . . . *mān nāng-nüing*, his brother . . . his sister, 231.

*mān*, a pleonastic particle, said to give the idea of respect, added to male nouns of relationship. The corresponding feminine word is *nüing* (231); *po-mān*, a father, I, 2, 3, 15, 22, 23, 26, 38 (*mai po-mān*, thy father), 41, 42; *mai nāng-mān*, thy younger brother, I, 37; *mān nāng-mān*, his brother, 231; *luk-mān*, a son, I, 1, 20, 24, 26, 30, 33; 55, 223, 225.

*mān*, Brahmā, III, 19.

*máng*, in *māk-mo-máng*, a mango, see *māk*.

*mai* (Kh. and Sh. the same; Siamese *müng*), (also written *mau*, 20), the pronoun of the second person. The plural is *shü*, q.v. Nom., *mai*, thou, I, 3, 21; 20, 157, etc., 240; *mai-ko*, I, 20, 44, 49, 51; *mai ān-nā*, in thy presence, I, 19, 25; *lāng mai*, behind thee, 239; the genitive usually follows the governing word, as in *luk-mān mai*, thy son, I, 20 (also *mai luk-mān*, see below); *phān mai*, thy order, I, 43; *luk mai*, thy son, I, 47; *nāng mai*, thy younger brother, I, 53; *po mai*, thy father, 223; sometimes it precedes, as in *mai luk-mān* (see above), thy son, I, 26; *mai nāng-mān*, thy younger brother, I, 37; *mai po-mān*, thy father, I, 38; *mai tāng-lai khām*, all thy gold, I, 48; *mai chü*, thy name, 220; the Dat. is *mai*, I, 43 (am doing service) to thee.

*me* (Kh. and Sh. the same, Siamese *mē*), a mother, 48; feminine suffix used with irrational animals, the corresponding masculine suffix being *thük*; *hū-me*, a cow, II, 2, 5, 7, 9; 143, 145; *mā-me*, a mare, 139, 141; *mā-me*, a bitch, 147, 149; *pe-ngā-me*, a she goat, 151; *tū-ngrī-me*, a she deer, 154.

*mī*, a feminine suffix (like *nūng*) used with human beings, the corresponding masculine suffix being *phū*; *kūn-mī*, person female, a woman, I, 7; 52; *kūn dī mī*, a good woman, 128, 130; *aü mī*, to take a woman, to marry, be married to, 225.

*mī*, a verb substantive, generally used only with the negative; *bau mī*, (I) am not (worthy), I, 20, 25; *pai mī*, was not, III, 1, 2, 4, Imperative (affirmative) *mī*, become, III, 10.

*miñ*, see *miu*.

*miu*, *miñ* (Kh. and Sh. *miu*, Siamese *meo*), a cat, 71.

*mo-māng*, in *māk-mo-māng*, a mango, see *māk*.

*mrāt*, a camel, 75.

*mū* (Kh. and Sh. *mū*), a pig, I, 12, 14.

*mū* (Kh. and Sh. the same, Siamese *mū*), the hand, I, 23; 32; *khau mū*, in (her) hand, II, 11.

*mū* (Sh. the same), time, I, 48; III, 9; *kū-mū kū-bān*, every time every day always (I, 50), often (II, 5); *kū-mū nām*, each time many, over and over again, II, 5; *nā-kān-mū*, before place time, as usual, II, 8; *mū-nai*, time this, then, II, 9; *jī-mū*, beginning-time, in the beginning, III, 1.

*mūn* (Sh. *mun*), to be happy, rejoice; *khau mūn* (pl.) rejoicings, I, 36; *hit-mūn*, rejoicing, see *hit*.

*mūn* (Sh. the same), past time; *pī mū mūn*, year time past-time, for (how many) years, I, 43.

*muñ* (pr. *muy*) (Sh. the same), first, III, 6.

*mūng* (Kh. and Sh. the same), a country, III, 3, 8, 13, 16; *pun mūng*, foreign country, I, 6; *haiü mūng-bān*, in that country village, in that land, I, 9; *kūn-phū-lüng haiü mūng-mai*, a man of that country, I, 11.

*nā* (Kh. and Sh. the same), the face, countenance; adv., before; *ān-nā*, before the face, before; *maiü ān-nā*, before thee, I, 19, 25; *nā-kān-mū*, before (previous) place time, as usual, II, 8; *khāng-nā*, before, in the presence of, 90.

*nā* (Kh. and Sh. the same), thick, not thin, III, 8.

*nā* (Sh. the same), a field; *nā-kiy*, a field-plot, I, 12; *nā-din*, field-land, field, I, 33; *kūn-nā-kin*, a cultivator, see *kūn*, 58.

*nā*, a suffix of the future, used instead of the prefix *tī*, with *pai-kā*, I, 18; said to be rare except with this verb. Probably the same as *nā*, before.

*nā* (Sh. the same), very, exceedingly; *nām-nā*, many very, very many, I, 5.

*nāñ*, a forest, III, 6.

*nai* (So. Kh. and Sh.), this; *tū-nai*, place this, now, I, 33; here, 222; *pū-nāng-nai*, on-account-of-this, in order that, I, 45, 52; *mū-nai*, time this, then, II, 9; today, 224; *tām-nai*, from this, then, thereon, II, 11: adv., here; now, I, 5, 54; III, 20; *kā-nai*, at now, now, I, 17; *phraü-nai*, what now, when, I, 8, 15, 22; *chū-chāng-nai*, because, I, 29, 38, 53; therefore, I, 40, see *chū*; *chāng-nai*, now, I, 31; *kā-shāng pī mū mūn nai*, what year time past-time now, for how many years, I, 43.

*nai*, a particle signifying unexpectedness; *pai-nai-shī*, going unexpectedly, II, 12.

*nām* (Kh., Sh. and Siamese the same), water, 66; *nam-tāng*, a water-pot, II, 11.

- nām* (Kh. and Sh. the same), many, I, 5 ; II, 5 ; *nām* or *nām nām* is used to form the superlative, 134, 137, see *dī*.
- nām*, false (of an accusation), II, 1.
- nān* (Kh. and Sh. the same), pronoun, that : *ā-nān*, that (subst.), II, 7 ; 240 ; *ān-nān khām*, that word, II, 15 ; *ā-nān tun*, that tree, 230 ; *ā-nān khān*, the price of that, 232 ; *ā-nān riūn*, that house, 233 ; *pū nān*, on account of that, III, 13.
- nān* (Kh. and Sh. the same), to sleep (H.).
- nāng* for *nāng* (I, 20), see *nāng*.
- nāng* (Kh., Sh. and Siamese the same), to sit, III, 4, 14 ; 79 ; *nāng ū*, is sitting, 230.
- nāng* (Kh. and Sh. the same), adj. of what sort? ; III, 12, 22 ; like that, III, 1 ; adv., as ; *pū-nāng-nai*, on-account-of as this, in order that, I, 45.
- nāng*, a girl, II, 10 ; 131.
- nāng* (Kh., Sh. and Siamese the same), a man's younger brother (I, 4, 53 ; 49) or sister ; *nāng-mān*, a younger brother, I, 37 ; 231 ; *nāng-nüng* (II, 9 ; 231) or *nüng-nāng* (50), a younger sister ; *pī-nāng*, a younger brother (I, 3) ; *nāng-shāū*, an adult younger sister, II, 15, 16 ; 225.
- nāng* (Kh. and Sh. *yāng* ; also written *jāng*, I, 14, see *jāng*), to be, continue, 168—170 ; Pres., *nāng*, (the saddle) is (in the house), 226 ; used as a particle to denote continuance, *aū-rāp-dai-nāng*, take bind possess continue, keep, retain (imperat.) (here wrongly written *nāng*), I, 20.
- nau* (Siamese and Lao the same), cold (H.).
- ngā* (? Sh. *ngān*, castrated), in *pe-ngā*, a goat, 150 ; in Sh. *pe-ngān* is 'a he-goat'.
- ngāk* (Kh. and Sh. the same), crooked (H.).
- ngau* (Kh. and Sh. the same), light, brilliancy, III, 21.
- ngī*, in *tū-ngī*, a deer, 153—155.
- ngī*, the younger, in *luk-ngī*, a younger child, I, 1, 5.
- ngin* (Sh. the same), to hear ; *ngin*, he heard, I, 35.
- ngün* (Kh. and Sh. the same ; Siamese *ngön*), silver, 46.
- nī*, far, distant, I, 22 ; 224.
- nik*, in *nik-chā*, alas, 100.
- niu* (Kh. *liu*, Sh. *niu*), a finger ; *niu*, on (his) finger, I, 28.
- nō* or *nū* (Kh. and Sh. *nü*), above, on ; *nō-rō*, above the head, against, I, 19, 25 ; *tun-nū*, on the tree, II, 18 ; *nō lāng mān*, on his back, 227 ; *nū doi*, on the top of a hill, 229 ; *nō mā-lüng*, on a horse, 230.
- noi* (Sh. the same), small ; *ā-nān riūn noi*, that small house, 233.
- nū*, see *nō*.
- nuk* (Kh. and Sh. the same, Siamese *nōk*), a bird, 76 ; *nuk-tū*, a dove.
- nung* (Kh. and Sh. the same), to put on (clothes) ; *nung-tāng*, put on (clothes, etc.) (imperat.), I, 27 (bis), 28.
- nüng* (Kh., Sh. and Siamese *ying*), a female, a woman, 52 ; used as a suffix or prefix denoting sex of human beings ; the corresponding masculine suffix is *mān* (Kh. and Sh. *chāi*), or *lik* ; *khā-nüng*, a female servant, I, 16 ; *nāng-nüng*, II, 9 ; 231 or *nüng-nāng*, 50, a sister ; *luk-nüng*, a daughter, 56, 110—118.
- nyu-chu*, an ant (H.).

- o*, added to *jau*, to make the suffix of the pluperfect, I, 9, 32, 49; II, 4; 193; added to the present participle in *shī*, makes a past participle, *pai-shī*, going; *pai-shī-o*, gone, 219.
- o* (cf. Sh. *hū*), sign of interrogation, I, 37.
- oi*, a particle signifying continuance; *haiū-oi-kin-klin*, to give continually to eat and drink, to feed regularly, to pasture, I, 13. Cf., however, *oi*, to feed.
- oi* (Sh. the same), to feed, III, 6.
- oi*, sweet (H.).
- pā* (Sh. the same), a side; *kān-pā*, place-side, towards, II, 12.
- pā*, to graze; Pres. Def., *pā-ū*, is grazing, 229; *pā-lik*, graze tend, a shepherd, 59.
- pā* (Sh. the same), to accompany; *pā-kān*, accompanied mutually, had sexual intercourse with, I, 7.
- pai* (Sh. and Siamese the same), to go, march, walk; Imperat. *pai*, 77, 238; Past, *pai*, II, 5; *pai-kā*, I, 5; II, 1, 6, 17; *pai-kā*, I, 11; *pai* . . . *jau*, I, 23; Participle, *pai-nai-shī*, going unexpectedly, II, 12; compounded with *kā*, to go, usually with the idea of haste; Fut., *pai-kā-nā*, will go, I, 18; Past, *pai-kā-mā* . . . *jau*, went and came, went to, I, 21; *pai-ka-jau*, went, II, 7; *pai-khān*, to run (H.).
- pai* (Kh. *pī* and Sh. *pai*, only used in prohibition), not; *pai-mī*, was not, III, 1, 2, 4, 14.
- pāk* (Kh., Sh. and Siamese the same), a hundred, 13.
- pāk* (Sh. the same), the mouth, 36.
- pāk* (Kh. the same), to return, come back; *pāk-mā*, came back, came home, I, 34.
- pān* (Kh. the same), to divide; Imperat., *pān*, I, 3; *pān-kān*, began to divide, I, 3. *pān*, the meaning of this word is unknown. In Kh. *phān laū* means 'what sort'? *Pān* occurs in *pān-kū* (? what-each), which is used as a relative pronoun; e.g., I, 14, (the husks) which (he gave to the swine); *pān-kū luk-ko*, the son who (wasted thy substance), I, 47; *hū-me pān-kū*, the cow which (I bought), II, 2. Other meanings of *pān* are 'flax', 'to divide', 'to turn round', 'to hold', 'bloodless'.
- pāng* (Sh. the same), to be ruined; *tāk-pāng*, become ruined, I, 9; *tāk-lu tāk-pāng*, spent, I, 8.
- pe* (Kh. and Sh. the same, Siamese *hpe*), a goat; *pe-ŋā*, a goat, I, 45 (Sh. *pe-ŋān*, a he-goat); *pe-ŋā thūk*, a he-goat, 150; *pe-ŋā me*, a she-goat, 151.
- pet*, see *pit*.
- phā*, (Kh. *kāng-phā*,? Sh. *phā*, a covering, a waist-cloth, a cloud), the sky, heaven, I, 19, 25; III, 1, 4: (Kh. *phā*, a cloth), a garment, I, 27 (bis); *phā-ko* (nom.), God, III, 10; *phā*, God, III, 7, 15, 18, 20.
- phā* (Kh. and Sh. the same), to divide; *phā-khrung-klāng*, half, 232, see *khrung*.
- phai* (Kh. and Sh. the same, Siamese *fai*), fire, 65.
- phák*, a feast, I, 38, 49.
- phān*, an order, III, 11; *phān-khām haiū*, to give order word, to command, to order, I, 12, 26; *phān maiū*, thy order, I, 43.
- phān* (Kh. and Sh. the same), poor, poverty; *phū phān*, to float on poverty, to be poor, to be destitute, I, 10.
- phān*, sorrow; *phān jāk*, in great sorrow, I, 42 (? connected with Sh. *phān*, to suffer horripilation).

- phān*, to cut ; as doublet in *khā-phān*, cut cut, to cut, see *khā*.
- phāng*, near ; *phāng rūn*, near the house, I, 34.
- phe* (Sh. *phē* to spread out), to pervade, III, 20.
- phit* (Sh. the same), to err, sin ; Past, *phit*, sinned, I, 19, 24.
- phrā* (Sh. *phā*, a flat stone), a rock ; *kān phrā phük*, a mass of white rock, Mount Mēru, III, 16.
- phrai* (Sh. *phai*), to go, walk, 77 ; *phrai-kā*, went, II, 8 ; *shāng phrai-jau-shī*, if (it) had gone, II, 9 ; *phrai*, (used) to go, II, 4 ; *phrai . . . jau-koi*, (I) have walked, 224.
- phraü* (Kh. and Sh. *phaii*), interrog. pron., who ?, 92 ; *lik-khā phraü*, whose boy ?, 239 ; *luk phraü*, from whom ?, 240 ; *phraü-nai*, what now ?, when, I, 8, 15, 22 ; as an indef. pron., *phraü nā-kip*, a certain field, I, 12 ; *phraü kūn-phring*, what multitude of persons, how many persons, I, 16 ; *phraü bau*, no one, I, 14 ; *phraü pai mī*, there was no one, III, 4 ; *phraü pai*, the same, III, 14.
- phri* (Sh. *phī*, Siamese *pi*), a ghost (II, 14) ; a devil (61) ; an inferior deity, III, 11.
- phring* (Sh. the same), to be many ; used as a suffix to form the plural as *kūn phring*, persons, I, 16.
- phrum* (Kh. and Sh. *phum*, Siamese *phám*), hair, 39.
- phriüng* (Kh. and Sh. *phiüng*, a bee), a honey-comb, III, 12, 22.
- phū* (Sh. and Siamese the same, in Kh. *phū* is used to designate the male of birds) a man, a male person ; used as a suffix of gender for human beings, the corresponding feminine suffix being *mā* ; *phū-lüng*, here used as a generic word with a numeral, a male, I, 36 ; *kūn-phū*, person male, a man, I, 1, 11, 12 ; 51 ; *kūn dī phū*, person good male, a good man, 119—122 ; *phū-ai luk-mān*, male elder son, the elder son, I, 33.
- phū* (Kh. and Sh. the same), to float ; *phū-phān jau*, he floated on misery, became indigent, I, 10.
- phük* (Kh. and Sh. the same), white, III, 16 ; *ān phük mā*, the saddle of the white horse, 226.
- phū-rā-tā-rā*, (Kh. and Sh. *phrā*, cf. Burmese, *bu-rā*, pronounced *phrā*) God, 60. Cf. *phā*.
- pi* (Kh. and Sh. the same), a year ; *luk-pi-ai*, son year first-born, eldest son, I, 41, *kā-shāng pi mü müñ nai*, what year time past-time now, for how many years, I, 43 ; *rō-pi-lüng*, before year one, a year ago, II, 3 ; *ship pit pi*, eighteen years (old), II, 10.
- pi* (Kh. and Sh. the same, Siamese *phī*), an elder brother (I, 3, 4 ; 49) or sister ; *pi kai*, elder brother, I, 3 ; *pi-nüng*, elder sister, 50.
- pi* (Kh. the same), fat (H.).
- pik* (Kh. *ping-hū*), the ear, 38.
- pin* (Kh. and Sh. the same), to be, exist, become, III, 11, 19, 20 ; *pin*, was, III, 1, 7, 15, 18 ; *pin-jau*, it was (sunset), II, 7 ; *pin-koi*, it happened, II, 9 ; used to form potential verbs ; *kau-ko pin hit-mün*, (that) I may be able to rejoice, *lit.* (that) I become to rejoice, I, 46 ; *kau pin-ū*, I may be, 172 ; *kau pin-po*, I may strike, 194.

*pit* (pr. *pet*) (Kh., Sh. and Siamese the same), eight, 8 ; *ship pit*, eighteen, II, 10.

*pit* (pr. *pet*) (Kh., Sh. and Siamese the same), a duck, 73.

*plā* (Sh. and Kh. *pā*, Siamese *plā*), a fish (H.).

*plai*, thus (H.).

*pláng*, clear ; (*uñ-chaiü-pláng*), gladness mind clear, his mind (would) have been glad and clear, he (would) fain, I, 13.

*po* (Kh. and Sh. the same), to strike, beat, 81 ; Imperat., *po*, 175 ; *po-shī*, 236 ; Participle, *po-shī*, 177, 178 ; Pres., *po*, 179—184 ; Pres. Def., *po-ū*, am striking, 191 ; Imperf., *po-ū-jau*, was striking, 192 ; Past, *po-jau*, struck, 185—190 ; Perf., *po-koi*, have struck, 228 ; Plup., *po-jau-o*, had struck, 193 ; Fut., *tī-po*, shall strike, 195—200 ; Potential, *pin-po*, can strike, 194 ; Past Conditional, *tī-po-jau*, should strike, 201 ; Passive same as Active, 202—204 ; *po-tai*, to kill (H.).

*po* (Kh. *po*, Sh. *pō*, Siamese *bo*, pronounced *pho*), a father, 47 ; Nom. *po kau*, my father, 233 ; Voc., *po ai*, I, 2, 18, 24 ; Dat., *tī po*, 103 ; *tī po kau*, (will go) to my father, I, 18 ; Abl., *luk po*, 104 ; Gen., *po*, 102 ; *po maü rün*, your father's house, 223 ; Pl., *khan po*, 106. Frequently takes the pleonastic suffix *mān* ; Nom., *po-mān mān*, his father, I, 23 ; *maü po-mān*, thy father, I, 38 ; *po-mān-ko*, I, 41 ; Dat., *po-mān*, I, 2 ; 42 ; *tī po-mān*, I, 22 ; Gen., *kau po-mān rün*, my father's house, I, 15.

*poi* (Sh. *poi* or *pai*), to exceed, be more ; hence, conj., and, moreover, I, 1, 3, 4, 17, 19, 21, 24, 26, 27, 28 ; 232 ; again, I, 30, 54 ; III, 9, 18 ; *poi-ān*, and before, and, I, 25, 35, 51, 54 ; *poi-lun-lāng*, again after back, and moreover, I, 10.

*pü* (Kh. and Sh. the same), on account of ; *pü-nāng-nai*, on-account-of, as this, in order that, I, 45 ; (it is right) that, I, 52 ; *pü-nān*, on account of that, III, 13.

*pun* (Sh. the same), prep. beyond ; *pun-müng*, beyond a country, a foreign country, I, 6.

*pün*, world ; *tī pün*, place of world, world, III, 8, 17.

*rā*, much (H.).

*rāq*, in *phū-rāq-tāq-rāq*, q.v.

*rai* (Kh. *hai*), to lose ; *rai-dai*, lose possess, lose ; *rai-dai-jau*, lost, I, 7 ; *rai-dai*, lost, I, 48 ; II, 2 ; *rai-dai*, was lost, I, 30 ; *rai-dai-jau*, was lost, I, 54.

*rāk* (Sh. *hāk*, Siamese *rāk*), compassion, I, 23.

*rān*, *rám*, deserted, confused, chaos, nom. *rān-ko*, III, 1 ; *rám*, III, 13.

*rān* (Kh. and Sh. *hán*, Siamese *rān*), hot (H.).

*rāng* (Kh. and Sh. *hāng*), a tail, skeleton.

*rāng* (Kh. and Sh. *hāng*), to call out, shout ; *rāng*, addressed, I, 41 ; *rāng-hāi-kā*, shouted out loudly, II, 13.

*rāng* (Sh. *hán*), to uphold, sustain, III, 16.

*rāng-kān*, to consult ; probably from *rāng*, to arrange (Sh. *hāng*), and *kān*, mutually.

*rāp* (Sh. *háp*), to encircle, bind ; *aü-rāp-dai-nāng*, take bind possess continue, take and keep (me), make (me a servant), I, 20 ; *chī-rāp-cháp-kháp-bai*, jewel bind pure round place, a finger-ring, I, 28.

*rāu*, in the air, unsupported, III, 12, 22.

- rāu* (Kh. and Sh. *hau*, Siamese *rāu*), we, the plural of *kau*, I; Nom., *rāu-ko*, I, 52; *rāu*, 17; ours, *rāu-mai*, 19.
- rē*, what? (H.).
- rik* (Sh. *hik*, Siamese *rik*), to say, call; *rik*, (he) called, summoned, I, 35; *rik-mā*, to call and come, to entreat; *rāng rik-mā*, addressed and entreated, I, 41.
- rik*, a relation; *kūn-rik-tai*, relations and playmates, friends, I, 46.
- ring* (Kh. and Sh. *hing*, pr. *heng*), a thousand, III, 8, 19.
- rō* (Kh. and Sh. *hō*, Siamese *huā*), the head, 40; *nō rō*, on the head, against; *phā nō-rō*, against heaven, I, 19, 25; prep., before; *rō pī lüng*, before year one, one year ago, II, 3.
- rō*, to know, III, 10, 11; *thām-khām-rō*, ask word know, enquired, I, 36.
- rū* (Kh. and Sh. *hū*), a boat (H.).
- rük* (pronounced *rōk*) (Kh., Sh. and Siamese *hōk*), numeral, six, 6.
- rün* (Kh. and Sh. *hün*, Siamese *rüen*), a house, 67; *rün*, in the house, I, 15, 41; 223; *rün*, into the house, I, 40; *mān rün*, (in) his house, II, 2; *khau rün*, in the house, 226; *khau ā-nān rün*, in that house, 233; *phāng rün*, near the house, I, 34; *rün āk*, outside the house, I, 41; *rün*, to the house, II, 4; *tī mān rün*, to his house, II, 6.
- rung*, ripe (H.).
- shai* (Kh. and Sh. *kai*), far, 89; *kī-shai*, how far, 222; *shai-nī*, far distant, a long way, 224.
- shai* (Kh. and Sh. the same), a rope; Instr., *tāng shai*, (bind him) with a rope, 236.
- shām* (Kh. and Sh. the same, Siamese *sām*), numeral, three, 3.
- shāng* or *shāng-bā* (Kh. and Sh. *shāng* or *shāng-wā*), conditional conjunction, if, II, 6 (*shāng-bā*), 8 (*shāng*); 97; with *chāng* in apodosis, I, 13 (*shāng-bā*); *shāng-bā*, as if, II, 13; *kā-shāng*, interrog. neuter pronoun, what?, I, 36; 93, 220; how many?, I, 43.
- shāng* (Kh. and Sh. the same, Siamese *song*), numeral, two; I, 3, 4; 2, 105, 114, 123; *luk-mān shāng-kūn*, sons two-persons, two sons, I, 1.
- shaü* (Kh. and Sh. *shau*), a grown up young woman, II, 9, 13; *bāng-shaü*, harlot young-woman, a harlot, I, 49; *nāng-shaü*, an adult younger sister, II, 15, 16; 225.
- shaü* (Kh. *khau*, Sh. *shaü*, to enter; *shaü-ū-koi*, has entered, was in, I, 33. See *khau*.
- shaü* (Kh. and Sh. *shau*, Siamese *yī-sip*), numeral, twenty, 11.
- shaü-hing* (pronounced *heng*) (Kh. the same), to use, make use of; *bāi shaü-hing*, I used watching, I used to watch, II, 4. The separate parts of the compound are not explained.
- shī* (Kh. the same), a particle used as a suffix giving an indefinite participial force to the verb, usually, but not always, that of the present; *tai-shī*, dying, I, 17; *tai-shī-jau*, was dying, I, 30; *pai-nai-shī*, going unexpectedly, II, 12; *nāng-shī* or *ū-shī*, being, 170; having been, 171; *po-shī*, beating, 177; having beaten, 178; *pai-shī*, going, 218; *pai-shī-o*, gone (*o* is a particle of past time), 219; the indefinite force of the particle is well seen in *phrai-jau-shī* (to see if the cow) had gone, II, 9; *shī-ko*, although, II, 12.

*shī*, a particle optionally added to the imperative; *bai-shī*, put, 227; *po-shī*, beat, 236; *khát-bai-shī*, bind, 236; *tet nām shī*, draw water (*nām*), 237.

*shī* (Kh. and Sh. the same, Siamese, *sī*), numeral, four, 4.

*shing* (pronounced *sheng*), a ray of light, III, 21.

*ship* (Kh. and Sh. the same, Siamese *sip*), numeral, ten, 10; *hā-ship*, five tens, fifty, 12; *ship-pit* (*pet*), eighteen, II, 10.

*sho*, a complaint, II, 1, 2.

*shū*, to wish; *ján-shū*, ask wish, (I) ask that, I, 2.

*shū*, in III, 2, seems to mean 'or'. Major Jenkins identified it with *shū*, wish.

*shū* (Kh. and Sh. *shū*, Siamese *sū*), pronoun of the second person plural, you, ye; 23—25; 160, etc.; *khráng shū*, your property.

*shuk* (Kh. and Sh. the same), ripe (H.).

*shum* (Kh. and Sh. the same), sour, acid (H.).

*shun* (Kh. and Sh. the same), the grounds round a house, a compound; *khau shun*, into the compound, II, 8, 10.

*shung* (Kh. and Sh. the same, Siamese *sung*), high, lofty, 135; *khün shung luk*, higher than, 136; *khün shung nām nām*, highest, 137.

*shung* (Kh. and Sh. the same), to take away (H.).

*shup* (Kh. and Sh. the same), the mouth, 36; *shup-mu*, to be silent (H.).

*tā*, to feel; (*kū-kān-tā*), began to feel fear, II, 13.

*tā*, (Kh., Sh. and Siamese *tā*), the eye, 35.

*tā*, in *phū-rā-tā-rā*, q.v.

*tai* (Kh., Sh. and Siamese the same), to die, 33; *tai-shī*, dying (participle used as present tense), I, 17; *tai-shī-jau*, was dying, was dead, I, 30; *tai-jau*, died, I, 53; *po-tai*, to kill (H.).

*tai*, a playmate, a companion, I, 47.

*tai* (Kh. and Sh. the same), near, 87.

*tāk*, to become; *tāk-lu tāk-pāng*, become diminished become ruined, hence, spent, I, 8; *tāk-ip-tāk*, become famine misery, I, 9.

*tāk*, misery, I, 9, see preceding.

*tāk*, to consider, III, 10.

*tāk*, apparently a numeral suffix used with rupees; *trā-sháng-tāk*, rupee two pieces, two rupees, 232.

*tām* (Kh. and Sh. the same), low, not high (H.).

*tām* (Sh. the same), a place; *luk-tām*, from, see *luk*.

*tāng* (Kh. and Sh. the same), with, in company with, II, 11; with, by means of; *tāng khán*, (beat) with a cudgel, 228; *tāng shai*, (bind) with a rope, 286.

*tāng* (Kh. and Sh. the same), to put, place; *nung-tāng*, the same; *nung-tāng* (imperat.), place, I, 27 (bis), 28.

*tāng* (Kh. and Sh. the same), all, I, 5, 7, 8; II, 14; 134 (see *dī*); *tāng-lai*, all all, all, I, 4, 48, 51; *tāng-kā*, all all, all, III, 4; *tāng-kā*, III, 13, the same.

*tāng* (Kh. and Sh. the same), a road; *tāng mō*, road distant, at a distance on the road, I, 22.

*tāng* (cf. Sh. *tāng*, to water, to pour water on), a pot; *nām-tāng*, a water-pot, II, 11.

*tāng* (Kh. and Sh. the same, Siamese *thāng-noi*), the belly, 42; *thün tāng*, to fill the belly, I, 14; *klāng tāng*, within the belly, I, 17.

*tāu*, a bone (H.).

*taü* (Kh. and Sh. the same), down, not up, III, 2; 88; *kā-taü ā-nān tun*, under that tree, 230; *taü-phā*, bottom heaven, below and above, earth and heaven, III, 1.

*tē* (Sh. the same), set up, establish; be established, be; *tē-jau*, was, III, 3, 6, 8, 17.

*thām* (Kh. and Sh. the same), to ask, enquire; *thām-khām-rō*, ask word know, enquired, I, 36.

*thau* (Kh. and Sh. the same), to be old; *kī thau*, how old ?, 221.

*thük* (Kh. and Sh. the same), a male animal; a masculine suffix used with irrational animals, 138, 140, 142, 144, 146, 148, 150, 153.

*thün*, to fill; *shāng-bā mān-ko thiün tāng*, if he could have filled his belly, I, 14.

*thün* (Kh. and Sh. the same), a jungle, forest, III, 5.

*thuñ*, very, I, 39.

*thüng* (Kh. and Sh. the same), to arrive; *mā-thüng*, came arrived, arrived, I, 34, 47; although the root *thüng* means 'arrival', it is never used without *mā* prefixed.

*tī*, to stand up (H.).

*tī* (Kh. and Northern Sh. the same, Siamese *tē*, Southern Sh. *lāk*), a place, situation, III, 8, 17; *tī-nai*, place this, now, I, 33; a prefix used to form (1) the dative case, and (2) the future tense. Examples, (1) *tī po kau*, (will go) to my father, I, 18; *tī po-mān*, (went) to (his) father, I, 22; *tī mān rūn*, to his house, II, 6; Cf. 103, 108, 112, 117, 121, 126; *tī-nai luk-tām Kāshmīr*, to here from Kashmīr, 222; (2) *ti . . . khün*, will arise (cf. *nā*), I, 17; cf. 173, 195—200, 204. A past subjunctive is formed with *tī-koi* following the verb, as in *ū-tī-koi*, should be, 174, or by adding *jau* to the future, as in *tī-po-jau*, should strike, 201.

*tim* (Sh. the same), to fill, III, 3.

*tin* (Kh. and Sh. the same, Siamese *tā-tin*), a foot, 33; *tin khau*, on his foot, I, 28.

*tit* (pronounced *tet*), there, I, 9; II, 7, 9, 15.

*tit* (pronounced *tet*), in *tit-nām*, to draw water; imperative, *tit-nām-shī*, 237.

*to* (Sh. *tō*), now, present time; *to-lāk*, nevertheless, I, 44.

*to*, in *kāng-to*, q.v. In *kān-to*, q.v.

*trā* (Kh. *trā*), a rupee; *ī-ū trā*, this rupee, 234; *khau trā*, those rupees, 235; *trā-shāng-tāk*, two rupees, 232.

*tū* (Kh. and Sh. the same), a body; a generic prefix or suffix used with numerals when animals are counted, as in *tū shāng-shāu mü*, body two-twenty pig, or *mü shāng-shāu tū*, pig two-twenty body, twenty-two pigs.

*tū*, in *tū-bā* (Kh. *to-wā*), but, I, 22, 47; II, 16; 96; also written *tū* (pronounced *tō*)-*bā*, 96.

*tū*, in *tū-ān* (Kh. *tō-ān*), a boy, 129. Cf. Sh. *tū* pronounced *tō*, a body; *ān* is a diminutive particle.

*tū*, in *tū-ngī*, a deer, 153—155.

*tuk* (Kh. and Sh. the same), to fall; *khām tuk-kā*, evening fell, II, 11; *bān-tuk*, sun fall, evening, II, 7.

*tun* (Kh. and Sh. the same, Siamese *tōn*), a tree; *tun-nā*, on the tree, II, 18; *kā-taü ā-nān tun*, under that tree, 230.

*tün*, in *tiin-lün* in III, 9. Transliterated by Major Jenkins *tan-lan*, but the original is clearly *tiin-lün*. *Tün* means ‘after that,’ ‘afterwards,’ so that *tiin-lün* is a doublet meaning ‘afterwards.’

*tüng* (Kh., Sh. and Siamese *tün*), to be awake (H.).

*ū*, in *īū*, this, see *īū*.

*ū*, straight (H.).

*ū* (Kh. the same, Sh. *yū*, Siamese *āyū*; cf. *jū*), to stay, remain, be; conjugated, 156—174; *ū*, is, 220, 221, 222, 232; are, II, 2; *shāng-bā kau ū-koi*, as if I were (a ghost), II, 13; *ū . . . jau*, was, I, 22; Frequent as an auxiliary verbal particle indicating continuance, hence, present definite, *hit-boi-ū*, am doing service, have been doing service, I, 43; *po-ū*, am striking, 191, am being struck, 202; *pā-ū*, is grazing, 229; *nāng-ū*, is sitting, 230; imperf., *po-ū-jau*, was striking, 192; fut., *tī-po-ū*, shall be beaten, 204; the perfect *ū-koi* frequently forms a continuous past, as in *khau-ū-koi*, entered (and remained), I, 6; *shaü-ū-koi*, entered (and remained), was in (the field), I, 33; *mā-ū-koi*, has come, I, 38; *rau-ko hit-mün hit-khün ū chaü koi*, it is fitting that we should have been rejoicing in our hearts, I, 53; *ū-koi*, has been (and is), II, 1.

*uñ* (pronounced *uy*), gladness, I, 13; see *chaü*.

*uy*, see *uñ*.

*yuk* (pronounced *yōk*) (Kh. and Sh. the same), to lift up, raise (H.).

## KHĀMTĪ.

Khāmtī is spoken at the east end of the Lakhimpur District, between Mishmi and Singpho, on the south side of the Brahmaputra. It is also spoken by large numbers in the Khāmtī Long country, beyond our frontier.

A history of the Khāmtīs is given *ante*, p. 63, and a list of authorities regarding their language will be found on p. 77. Mr. Needham is of opinion that almost all the words used in Khāmtī are quite different from those in use among Dr. Cushing's Shān. As explained on p. 66 *ante*, I am, with all deference to Mr. Needham's superior authority, unable to agree to this somewhat sweeping statement. A glance at the Āhom vocabulary on pp. 120 and ff. will show how closely allied Shān (especially Northern Shān), Khāmtī, and Āhom are to each other. I should prefer to look upon Khāmtī, Northern Shān, and Southern Shān, as three very closely allied dialects of the Northern Tai language.

We are fortunate, as regards Khāmtī, in having Mr. Needham's excellent Grammar for a guide. There is, therefore, no need for an elaborate analysis of the language, such as has been made for Āhom.

It will be sufficient to give a brief summary of its principal grammatical peculiarities based on Mr. Needham's work. For the sake of brevity, I shall abandon the use of phrases such as 'words performing the functions of nouns,' 'words performing the functions of verbs,' and so forth, and shall speak only of nouns, adjectives, pronouns, verbs, etc., but it must be throughout remembered that the case is exactly the same as in other Siamese-Chinese languages, and that though, for shortness, I may use the word 'noun,' I mean really 'a word performing the function of a noun,' and so for the other parts of speech. Like Āhom, Khāmtī, properly speaking, has no parts of speech.

## ALPHABET.

The Khāmtī Alphabet, which is a variety of the Shān Alphabet, which, in its turn, was borrowed in historic time from the Burmese, contains thirty-three letters. Of these sixteen are vowels and seventeen are consonants. It is not so complete as the older Āhom Alphabet. In the vowels it has not the letters *ə* and *ɛ*, the first of which, however, occurs in Shān. In the consonants, like Shān, it wants the letters *g*, *gh*, *j*, *jh*, *d*, *dh*, *b*, and *bh*. It has, however, the letters *y* and *w* which are wanting in Āhom.

The Khāmtī letters as used in writing will be found under Āhom, *ante*, p. 81. The following is the Khāmtī Alphabet in the usual printing characters. It differs from the written letters in not having the black dot which is so characteristic of the latter. In another column I have given the Shān Alphabet for the sake of comparison.

## VOWELS AND DIPHTHONGS.

	Khāmtī.	Shān.	Transliteration.	Pronunciation.
1	ဝ	As in Khāmtī	ə, ə̄	As in 'America', 'father'.
2	၁၁	„	ə̄	As in 'father'.

VOWELS AND DIPHTHONGS—*continued.*

	Khāmtī.	Shān.	Transliteration.	Pronunciation.
3	ဧ	As in Khāmtī	i, e, ī, ē	As in ‘pin’, ‘met’, ‘pique,’ and as the ey in ‘they’ respectively.
4	ဧ	„	ī	As in ‘pique’.
5	ဧ	„	u, ū, ū	As the u in ‘bull’, the oo in ‘loot’, and the o in ‘pope’, respectively.
6	ဧ	„	ū	As the oo in ‘loot’.
7	ဧ	„	ə, ē	As the e in ‘met’, or the ey in ‘they’.
8	ဧ	„	o, ö	As the o in ‘often’, and the o in ‘pope’, respectively. The former is the short sound of No. 15.
9	ဧ	ဧ	ö	As in ‘pope’.
10	ဧ	As in Khāmtī	ü, ū	As in German, but both short and long.
11	ဧ	„	ai	As the i in ‘shino’.
12	ဧ	ဧ	au	As the ow in ‘how’.
13	ဧ	ဧ	‘aü’	A diphthong.
14	ဧ	As in Khāmtī	iū, iau, eö	Diphthongs.
15	ဧ	„	a	As the a in ‘all’.
16	ဧ	„	oi	As in ‘boil’.

## CONSONANTS.

17	ঁ	ঁ	ka	As in ‘king’.
18	ঁ	ঁ	kha	As in Bengali.
19	ঁ	As in Khāmtī	nga	As in ‘king’.
20	ঁ	ঁ	cha	As in <i>chair</i> . In Shān pronounced as s.
21	ঁ	ঁ	sha	Like the Bengali শ. In Shān transcribed h̄s, and pronounced as an aspirated s.
22	ঁ	ঁ	ña, na, ya	Usually ny, but sometimes pronounced n, and sometimes y.
23	ঁ	As in Khāmtī	ta	As in Bengali.

CONSONANTS—*continued.*

	Khāmtī.	Shān.	Transliteration.	Pronunciation.
24	া	As in Khāmtī.	tha	As in Bengali.
25	া	া	na	As in English.
26	া	া	pa	
27	া or ঙ	া	pha	As in Bengali.
28	া	As in Khāmtī	ma	As in English.
29	া	"	ya	
30	া	"	ra	
31	া	"	la	
32	া	"	wa	
33	া	া	ha	

As regards the **Vowels**, the vowel **া a** (No. 1) is considered by Native Tai scholars to be a consonant, as in Siamese and Shān. It is used, as in Āhom, merely as a fulcrum for carrying other vowels when initial. The vowel inherent in every consonant, to which no other vowel is supplied, is usually *a*, not *ā* as in Āhom. Hence, as **া** is considered a consonant, it is inherent in it too, so that, just as **া** stands for initial *i*, so **া** stands for initial *a*.

It will be observed that the vowel **া** (No. 3) has no less than four different pronunciations. The pronunciation is indicated in each case by the transliteration. Similarly **া** is pronounced in three different ways, and the sound in any particular case is shown by the transcription. So also for the other vowels.

Letters Nos. 9, 10, and 14 end in **া**. This **া** is only used when the vowel is final. It is dropped when medial.

In the above table, the vowels are all given in their initial forms, *i.e.*, attached to **া**. They can similarly be attached to any other consonant. The following are examples:—  
**কাং** *kā*, **কি** *ki*, **পি** *pi*, **যু** *yu*, **পু** *phū*, **মে** *me*, **পো** *pō*, **ংগো** *ngō*, **থু** *thū*, **ংনু** *thūn*, **পৈ** *pai*, **হু** *hau*, **মাঁ** *maü*, **ংধ** *cheō*, **কাঁ** *kā*, **কুঁ** *koi*.

Every **Consonant** has the letter *a* inherent in it. When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of

a closed syllable, the mark  $\circ$  is placed over it. Thus  $\text{ঁ} ka$  but  $\text{ঁ} k$ . The letter  $\text{ঁ} ma$  (No. 28), however, when final does not take this mark. Instead of this it becomes  $\circ$ , a small circle, written above the preceding consonant; thus,  $\text{ঁ} \text{nam}$ , water, for  $\text{নাম}$ ;  $\text{ঁ} \text{khám}$ , language, for  $\text{খাম}$ . When the preceding vowel is  $\circ i$ , this and the small circle are written  $\circ$ . Thus,  $\text{ঁ} \text{tim}$ .

When the last sign of a word is written twice, it means that the whole word is to be repeated. Thus  $\text{ঁ} \text{lik lik}$ ,  $\text{ঁ} \text{nam nam}$ ,  $\text{ঁ} \text{kai kai}$ .

Mr. Needham transliterates the letter  $\text{ঁ} sha$  (No. 21) by *sa*, but adds that it is pronounced like a Bengali শ. I therefore transliterate it by *sha*, not *sa*.

The letter  $\text{ঁ} na$  (No. 22) is properly pronounced *nya*, like the Bengali ন্য. It is sometimes pronounced like an ordinary *na*, as in  $\text{ঁ} \text{y} \text{khin}$ , pronounced *khēn*, more. Sometimes it has the force of a mere *ya*, as in  $\text{ঁ} \text{y} \text{nūñ}$ , pronounced *nōy*. In such cases I shall transliterate according to pronunciation, thus *khēn*, not *kheñ*; *nōy*, not *nūñ*.

A final  $\text{ঁ} t$  is often written  $\text{ঁ} ch$ . Thus *het*, to do, is usually written  $\text{ঁ} \text{ch} \text{ech}$ . This is an imitation of Burmese, in which a final *ch* is pronounced *t*.

The letters  $\text{ঁ} la$  (No. 31) and  $\text{ঁ} na$  (No. 25) are freely interchangeable.

As in Āhom  $\text{ঁ} ya$  (No. 29),  $\text{ঁ} ra$  (No. 30), and  $\text{ঁ} wa$  (No. 32), can be compounded with other consonants. Such compounds are rare in Khāmtī, but they do occur. There are no compounds with *la*, as there are in Āhom.

$\text{ঁ} ya$ , when compounded, takes the form  $\text{ঁ} \text{y}$ , thus  $\text{ঁ} \text{y} \text{t}$ , *myek*, to carry on the shoulder.  $\text{ঁ} ra$ , when compounded, takes the form  $\text{ঁ} \text{r}$ , as in  $\text{ঁ} \text{r} \text{t}$ , a rupee.  $\text{ঁ} wa$ , when compounded, becomes the vowel *á* (No. 15). Thus  $\text{ঁ} \text{w}$ , *mák*, a blossom. We have a double compound in words like  $\text{কাঞ্জিঙ্গ}$  *ākhyáng*, purport, a word borrowed from the Burmese *အကျဉ်း*.

**Tones.**—In Shān there are ten tones. In Khāmtī, according to Mr. Needham, there are at least three. Robinson in his grammar (while he only describes three) appears to recognise four tones, *viz.*—

(1) The rising tone. This is the natural pitch of the voice, with a slight rising inflection at the end, as *mā*, a dog. It is not indicated by any special mark, and corresponds to Dr. Cushing's first, or 'natural' tone in Shān.

(2) The straightforward tone, of an even pitch. Robinson does not mention or describe this tone, but in a number of words (nearly all of which have this tone in Shān) he puts the *vowel* of the word into special type. Thus *po*, a father. As Robinson makes no other provision for this tone, it appears that he intended to indicate it by this typographical device, but omitted to draw attention to it. This tone corresponds to Dr. Cushing's third, or 'straightforward' tone in Shān.

(3) The falling tone. This Robinson indicates by putting the *consonant* of the word into special type, as in *mā*, to come. It appears to correspond to Dr. Cushing's

fourth or 'high' tone in Shān. It is evident that the method adopted for indicating it is unsatisfactory when the word consists of a single vowel.

(4) The emphatic tone. In this there is an abrupt termination, or sudden cessation of the voice at the end of the word. Robinson indicates it by a dot under the vowel, as in *mā*, a horse. It corresponds to Dr. Cushing's fifth or 'emphatic' tone.

The above system makes no provision for Dr. Cushing's second or 'grave' tone, or for his double series of closed and open tones.

So far as is possible, I shall follow Robinson's system of indicating tones throughout the grammatical sketch only. The area of vocabulary covered by his account of the language is too small to allow me to extend his system to the specimens.

Robinson is not always consistent in his representation of tones, and for some words in the grammatical sketch I have been unable to ascertain the tones with certainty. Hence my indications should only be accepted *faute de mieux*.

For further information on the general subject of tones reference should be made to pp. 67 and ff. *ante*.

## **NOUNS.**

**Article.**—The *indefinite article* is formed by adding *ā-lüng*, one, after the noun; as in ကုန် ကောင့် *kōn ā-lüng*, a certain man. For the *definite article*, the pronoun *nai*, this, is often used. Thus မူ ငှါး *mū khau*, pigs, မူ ခား ငှါး *mū nai khau*, the pigs.

**Gender.**—Gender is unknown. In order to distinguish sex, either different words are used, such as *čol po*, father; *čč mē*, mother, or else differentiating words are added.

In the latter case, the male word is *chai* for human beings, *thūk* for inferior animals, and *phū* for birds. The female word is *pā-ying* or *shau* for human beings, *mē* for inferior animals and birds. Thus.—

လုက် ဟု <i>luk chai</i> , son,	လုက် ဇွဲ <i>luk shau</i> , daughter.
တုဂါ ဆွဲန် ဒု ဟု <i>tō-áñ pā chai</i> , a male child,	တုဂါ ဆွဲန် ဒု ထိင် <i>tō-áñ pā ying</i> , a female child.
မူ ထိုက် <i>mā thük</i> , a horse,	မူ ခေါ် <i>mā mē</i> , a mare.
ကုက် ကူ <i>nōk phū</i> , a male bird,	ကုက် ခေါ် <i>nōk mē</i> , a hen bird.

**Number.**—The plural is indicated (when necessary) by prefixing or suffixing *khan*. When there is a pronoun or definite article it is suffixed to it. Thus,—

ପିଠ୍ ହୁଁ *pet khau*, ducks; ପିଠ୍ ନାଇ ହୁଁ *pet nai khau*, the ducks; ତା ରଣ୍ଜି ହୁଁ  
କାନ ନାନ ହୁଁ *a-nan khau ngō*, those (*a-nan*) cows. In Āhom, *khau* is prefixed.

**Case.**—The relationship of case is formed by prefixing or suffixing words, as in Āhom.

The *Nominative* takes no prefix or suffix.

The *Accusative* usually takes no suffix. Sometimes it takes *o'* *mai*.

*Mai* is also optionally used as a suffix of the *dative* and the *locative*.

The *Genitive* takes no prefix or suffix, but is placed after the governing word. Thus ଶର୍ଣ୍ଣ *hang*, a tail, ପାଳି *pā*, a fish; ଶର୍ଣ୍ଣ ପାଳି *hang pā*, a fish's tail; ହନ୍ତ ମୁଖ, hand, ଏକି ମନ, he, ହନ୍ତ ଏକି *mū man*, his hand.

Other prefixes and suffixes used to indicate cases are the following. A line following a word indicates a prefix. When two words are separated by a line, it indicates that the noun is placed between them;

*tī* —, *tī-mai*, to.

*luk*—, *luk*—*mai*, from.

**hang—**, to, for.

*au—*, with, by means of.

*tang*—, with, together with.

**Adjectives.**—These do not change for gender. They follow the nouns they qualify.

Thus ကုန်  $\leftarrow$  kōn n̄i, a good (n̄i) man. Particles indicating number or case are appended to the last word.

The *Comparative* is formed by prefixing *khen*<sup>1</sup>, more, to the adjective, and adding *mai* or *lüm-shi*<sup>1</sup>. Thus,—

ကုန်	ဘုၢာ	ဒါ	ဘုန်	ဘုၢာ	ဂိုန်	ထွေ
<i>kōn</i>	<i>ā-nai</i>	<i>mai</i>	<i>kōn</i>	<i>ā-nan</i>	<i>khen</i>	<i>than</i>
man	this	than	man	that	more	old.

i.e., that man (is) older than this man.

<b>ଶ୍ରୀ</b>	<b>ହାନି</b>	<b>ଧ୍ୟେ</b>	<b>ଦ୍ୟୁ</b>	<b>ଦ୍ୟିତି ଲକ୍ଷ୍ମୀ</b>	<b>କ୍ଷେତ୍ରକଣ</b>
<i>hū</i>	<i>an</i>	<i>khen</i>	<i>yau</i>	<i>liim-shī</i>	<i>ā-nan</i>
boat	which	more	large	than	
<i>i.e., a boat which is larger than that</i>					

To form the *Superlative* we say 'more than all', as in *khen yaü lüem-shi tāng-müng*, larger than all, largest. Sometimes *tí* is prefixed to *tāng-müng*, as *khen yaü lüem tí tāng-müng*.

The *Numerals* are given in the list of words. All are pronounced with the rising tone except *lün<sup>g</sup>*, one; *shí*, four; *hā*, five; *shau*, twenty. The following are not in the list of words: *χ̄χ̄χ̄ heng*, a thousand; *χ̄χ̄χ̄ mün*, ten thousand; *χ̄χ̄χ̄ shen*, a hundred thousand.

The figures are —

2 1: 1 2: 2 3: 9 4: 5 5: 6 6: 7 7: 0 8: 6 9: 0 0

ଲୁଙ୍ଗ lūṅga, one, is usually written ଲୁଙ୍ଗ

Generic words can be added to numerals, as in Āhom. Mr. Needham's grammar gives twelve common ones. We may mention  $\text{কো}$  *kō*, used when counting human beings;  $\text{কো}$  *tō*, used when counting animals; and  $\text{কোন}$  *an* (? straightforward tone), used in counting things generally.

<sup>2</sup> I regret that I do not know the tones of 單 or of 聲 - 単聲.

A numeral precedes the word it qualifies, unless a generic word is used, when it follows. The generic word itself follows the numeral, except in the case of the numeral ‘one’, when it precedes it. Thus.—

ଓଳି ଧାନ୍ତି *shām khün*, three nights.

ତୃତୀ ଲେଖି ତୃତୀ କୋନ୍ ଶାମ୍-କୋନ୍, men three-persons, three men.

ହୁଣ ତୁଳ ଯେତ୍ର *chāng tō-lüng*, elephant animal one, one elephant.

ကုန် ကုစ် ထိုင် *kōn kō-lüng*, man person-one, one man.

## PRONOUNS.

The **Personal Pronouns** have special forms for the plural. In other respects they are declined exactly like nouns. They are,—

In the first person, *hau* is the same as our ‘we’, *tū* excludes the person addressed, and *hā* is really a dual, and means ‘we two’, both of us. There are a number of compound pronouns. The following are given by Mr. Needham. I do not know the tones.

ঝঝ ঝঝ *hāng khü*, we two.

嵯峨 丶 丶 *sháng khü*, you two.

ဧွင် ၏ *shāng khā* or ဧွိုင် ၏ *n'khā*, they two (excluding the speaker and person addressed).

In the last word *ঃঃঃ* *ii* is the negative, and, as such, has the sound of the French word *un*. In such cases, I follow Mr. Needham in transliterating it by *n'*.

To give the idea of respect 索 chau, master, is added to a pronoun. Thus man chau, he (respectfully). I do not know what tone chau has in Khāmtī. In Shān it is chau. 𠂇 索 pā chau (tones unknown) gives the force of a reflexive pronoun. Thus, maiū pā chau, you yourself.

The Demonstrative Pronouns are ගා ත් a nai or ගාන් ත් an nai, this.  
ගා ත් anan or ගාන් ත් an nan, that.

They are adjectives, and follow the nouns they qualify. The initial *a* or *an* is often dropped. *Nai*, by itself, is often used as a definite article.

The Relative Pronoun is ගන් *ān*, who or which. Thus, අදින් ගත් හේ  
*hū an chōm*, the boat which sunk.

The **Interrogative Pronouns** are ၏ *phaiü*, who? ၏ *kā* ၏ *lən* *kā shang*, what?

There are several indefinite pronouns, such as കു കു' *phaiū kai*, or കു കു' *phaiū*

## VERBS.

As in Āhom, there is no proper conjugation of verbs. There is no change for number or person. The bare root is quite commonly used for any tense, especially for the present and past.

The following is the method of expressing the relations of tense of the verb ကို၏ *kin*, eat.

Present,—*kau kin*, I cat.

Present Definite,—*kau kin ū*, I am eating.

Past,—*kau kin kā*, I ate. Sometimes *mā* is used, as in *kau po mā*, I struck. I do not know the tones of *kā* and *mā*.

Perfect,—*kau kin kā yau*, or *kau kin yau*, I have eaten.

Future,—*kau tī kin*, I shall eat.

Imperative,—*kin tā*, eat.

Negative Imperative,—*pī kin tā*, do not eat.

Permissive Imperative,—*kin hau tā*, allow to eat, let (him) eat.

Infinitive,—*kin*, to eat.

Infinitive of purpose,—*hang kin*, in order to eat.

Participle,—*kin shi* (tone not known), having eaten.

Adverbial Participle,—*mū kin nai*, after eating, on eating.

The prefixes and suffixes are quite commonly widely separated from the root. A prefix commonly appears at the beginning of the sentence, and a suffix at the end, while the verb itself is in the middle. As explained in the General Introduction to this group (see pp. 74 and ff.), it is not the verb which is placed in past, present, or future tense, but the whole sentence.

There is no passive voice. As explained in the General Introduction (pp. 74 and ff.), the passive is the same as the active.

As explained in the General Introduction (pp. 70 and ff.) Compound verbs are extremely common.

## PARTICLES.

The Negative particles are ဘိုး *n'*, and ဝဲ *mā*. ဘိုး *n'*, regarding the transliteration of which see p. 147, is used in direct negation, as, in ဓန၏ ဘိုး ကေ၏ *n'khō*, she does not laugh. ဝဲ *mā* is used in conditional and interrogative sentences.

As already said, the prohibitive particle is ခဲ့ *pī*.

Interrogative force is given by putting ကေ၏ *kē* at the end of the sentence. This particle is only used when there are no other interrogative words in the sentence.

## ORDER OF WORDS.

As in other modern Siamese-Chinese languages, the order of words in a sentence is of great importance.

The adjective follows the noun it qualifies, and the genitive the noun on which it is dependent. In a relative sentence the demonstrative pronoun of the antecedent may be put either at the beginning or end of the sentence.

The usual order of words in a simple sentence is subject, direct object, indirect object, verb. In an interrogative sentence the indirect precedes the direct object.

The above is a very incomplete sketch of Khāmtī grammar, and it is presumed, when writing it, that the reader has also perused the general introduction to the Tai group, and the section dealing with Āhom. For further information regarding Khāmtī, reference should be made to Mr. Needham's grammar, which has full examples, and contains much that is omitted here.

I am indebted to Mr. Needham for the two following specimens of Khāmtī. The spelling of the transliteration has been altered to agree with the system adopted for this survey. The spelling of words containing vowels with several sounds is that of the pronunciation.

[No. 4.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTĪ.

SPECIMEN L.

(*F. J. Needham, Esq., 1896.*)

(DISTRICT LAKHIMPUR.)

[No. 4.]

## SIAMESE-CHINESE FAMILY.

## TAI GROUP.

KHÄMTI.

## SPECIMEN I.

## TRANSCRIPTION AND TRANSLATION.

*Note.*—As every written vowel in Khämti represents several sounds, and is also liable to modification before a final consonant, no attempt has been made to give a letter for letter transliteration, which would be of very little use. Instead, a phonetic transcription has been given, showing the actual pronunciation of each vowel. In this transcription o represents the sound of o in ‘often,’ and å, that of a in ‘all.’ In the diphthong aü, both vowels are heard.

(F. J. Needham, Esq., 1896.)

(DISTRICT LAKHIMPUR.)

Mü-nan kōn kō-lüng<sup>1</sup> yang lük-chai shâng-kō. Naü lük  
*Formerly man's a were sons two. Amongst children*

man shâng-kō nai<sup>2</sup> lük-chai ân-nai pō man mai wā-kā, ‘khüng  
*his the-two aforesaid child (or son) younger-the father his to said, '(of)-goods*

chā kau chât-khâlaü-ü-ko pan-haü-tā. Mü-nai man  
*share my whatever (there-be) divide-give. Then he*

lük-chai man mai khüng pan-haü-kā. Lük-chai ân man au khüng  
*son his to (his)-property distributed. Son younger his taking goods*

5. nai mā-hüng-yang-shī müng kai-lüng<sup>3</sup> mai kā-kā. Müng nan  
*the not-long-having-tarried country a-far to went. Country that*

mai man khüng tāng-müng khai-kin-möt-kā.<sup>4</sup> Mü khüng man  
*in he property all (his) wasted. After property his*

tāng-müng möt-kā-nai mü-nai müng nan mai üp-khau lōng.<sup>5</sup>  
*all getting-rid-of then country that in famine (occurred) a-mighty.*

Man-an-ti-kin-mā-yang-kā.<sup>6</sup> Mü-nai man kōn-lüng mai kā  
*He-had-nothing-to-eat. Then he man-a to went*

<sup>1</sup> Kō is a numeral particle used for human beings.<sup>2</sup> Nai is a demonstrative pronoun used here for emphasis and recognition.<sup>3</sup> Lüng or lōng is an adverb meaning very, exceedingly; so that kai-lüng = very far.<sup>4</sup> Khai = lose, kin = eat, möt = finish.<sup>5</sup> Man an ti-kin mā yang-kā, his what to-eat not was.

၁၀၃

မြန်မာရှိ အုပ်ချုပ်မှု အသေဆုံး တွေ့ကြ ပဲ ဖြူ၏ ရှိသိ

10 "খুব কুমুদী হিসেবে প্রসঙ্গ একটি বিনামূল গোপনী

၁၃၇၈ ၁၂ မြန်မာ၏ ရွှေ့သူ၏ အိန္ဒိယ ပြည်၏ အောင် ၅၂

နိုင် ပေါ်လှမ်း ရှုန် ဒေသ ဖြစ်ပါ မြန်မာ ပြည်။

မြန်မာရှိသူများ၏ အကျဉ်းချုပ်များ မြန်မာရှိသူများ၏ အကျဉ်းချုပ်များ

၁၇၈၅ ၁၇၉၂ ၁၇၉၆ ၁၇၉၉ ၁၈၀၃ ၁၈၀၅ ၁၈၀၇ ၁၈၀၉ ၁၈၁၁

15. အောင် ၌ "လွှံသူ" များကို အဖြတ်များ ပေါ်လဲ နိုင်

၁၃၁။ မြန်မာ ရှိသူများ ကို အမြန် ပေါ်လဲ မြန်မာ ဘုရား၏

କେବେଳାରୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

မျက်စိန္တပုဇွဲ ရော်ကျုံ အက်ကျုံ မြှေဆောင်ရွက် သာ

၁၇၈၅ ခုနှစ်၊ ဧပြီလ၊ ၂၅ ရက်နေ့၊ ၁၀၁၅ နာရီ၊ ၁၁၁၆ မြန်မာနှင့် ၁၁၁၆ အာဂရိနှင့်

20 အောင် ၁၂။ ပျော်မြတ် ၁၃။ နမိန္ဒီယောက် ၁၄။

pāng-phō-kā      kōn-wan      man-mai      tōng-nā      mai      poi-kā      haü-leng<sup>1</sup>  
 (and)-joined-(himself)      (and-)man-the      him      fields      into      sent      to-tend

10. mū. Man-mai<sup>2</sup> khüng-kin phaü-ko mā-haü. Shang nai      kā-cham      ham  
 pigs. Him-to eatables any-one not-gave. If obtained (he)-could-have husks  
 mū-ko  
 of-the-pigs-also

man      tī      kin.      Mü      man      chaü-kum      mā-nai      man      wā,  
 he      would-have      eaten.      When      he      his-senses      recovered      he      said,

'hün      pō      kau      mai      khā-nai      ko      khau      mü-kin      pō-lü  
 'house      father's      my      in      slaves-the      even      food      to-eat      have-enough

khün-nang-kau      pün-mai      ko      haü.      Kau-cham      mā-nai-kin-shī<sup>3</sup>  
 and      others-to      even      to-give.      I      not-getting-food  
 nang-tī-tai.  
 (am)-like-to-die.

Kau      pō      kau      mai      kā-shī      wā      kât,      "pō-ü,      kau      Chauphrā-mai<sup>4</sup>  
 I      father      my      to      going      say      will,      'father,      I      God

15. tai-khāng<sup>5</sup>      maü-mai<sup>6</sup>      phit-yau,      khün-nang-kau      lük-chai      nī      maü  
 against      (and)-yourself      have-sinned,      and      son      good      your

nai-shī      mā-thök-wā;      kau-mai      khā      nā-kan-shī      au-wai-tā."  
 to-be I-(am)-not-fit;      me      (of-your)-slaves      as      take."  
 "

Mü-nai      man      tai-khāng      pō      man      mai      mā-kā.      Pō      man      man-mai  
 Then      he      near      father      his      to      went.      Father      hrs      him

lük      tī-kai-pün han-kā      han-kā,      khün-nang-kau len-  
 from      afar      saw      pitied-(him),      and

kā-shī      khō      man      mai      wām-shī      chūp-kem-kā.      Mü-nai      lük-chai  
 running      neck      his      upon      (and)-falling      kissed-(him).      Then      son

20. man      wā,      'pō-ü,      kau      Chauphrā-mai      khün-nang-kau      kā-nā<sup>6</sup>      maü-mai      phit  
 his      said,      'father,      I      God      and      against      yourself      sinned

<sup>1</sup> Haü is an auxiliary causal imperative, haü-leng, to tend.

<sup>2</sup> Man-mai khüng-kin phaü-ko mā-haü means, literally, any one even gave to him not things to eat.

<sup>3</sup> Mā-nai-shī = not getting; mā = not; nai-shī = getting; shī is the past participle suffix.

<sup>4</sup> Mai is simply the accusative case suffix.

<sup>5</sup> Tai-khāng means, literally, 'near, adjacent to.'

<sup>6</sup> Kā-nā = 'before,' 'in the presence of.' The mai after Chauphrā and maü is the accusative case suffix.

မြန်မာ့ ဘုရား အောင် မျှော်စွဲ သိမ်းဆောင် ပေါ်တော် ဝါ စော်လူများ  
မှာ မျှော်စွဲ ဖြစ်တော် ကြံ

များ ဘုရား အောင် သူ စာမျက်နှာများ မျှော်စွဲ

မြန်မာ့ လက်များ များ မျှော်စွဲ များ များ

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het-kā.<sup>1</sup> Kau-mai lūk-chai nī-nai-shī n'thōk-wā.' Tō-nai-ū-ko pō  
have. I-(am) son good-to-be unfit.' But father

man khā-man-khau-mai<sup>2</sup> ākhāng haü-kā,  
his his-slaves (thus) order gave,

'lūk kau-mai au-mā-shī phā an-kheñ-nī au-nung-tā;  
'son my-to having-brought robe which-most-good put-(it)-on(him);

mü-man mai lākchāp shūp-tā,<sup>3</sup> khün-nang-kau tin mai khep-tin  
finger-his upon a-ring put, and (his)-feet upon shoes

25. shūp-haü-tā<sup>4</sup>; khün-nang-kau tū<sup>5</sup> chām-kan-shī<sup>6</sup> kin-kāt. Lūk kau  
place; and us being-merry-together let-eat. Son my  
lai-pü-nai

nang-ti-tai, ngai khün-nang-kau pāk-mā; hai-kā, khün-nang-kau nai-mā.'  
(was)like-to-die, now and (he)-returned-has; (he)-lost-was, and got-was.'

Khün-nang-kau pō n'khā<sup>7</sup> lūk chām-kan-kā.<sup>8</sup>  
And father and son made-merry-together.

Mü-nai lūk-chai lōng man ū<sup>9</sup> tōng-nā-mai. Man  
At-that-time son the-elder he was in-the-field. He

hün mai mü-mā. Mü ti-thüng hün-mai kā-nai khün-nang-kau  
the-house to returned. (And)-when neuring the-house dancing and

30. sheng-kāng-sheng-sham nai-hin-shī, mü-nai man khā-hün-man-  
music (he-)hearing, then he servant-of-house-his-

kō-lüng-mai<sup>10</sup> hāng-shī thām-kā, 'hün hau mai pen-hü?' Mü-nai khā-nai  
a calling asked, 'house our at matter-what?' Then slave-the

man-mai lau-kā, 'nāng-chai maü hün-mai mü-mā. Lai-pü-nai-shī  
him told, 'younger-brother your home returned. Consequently

<sup>1</sup> Phit-hel = make sin.

<sup>2</sup> Khā-khau-mai = slaves; khau is the plural suffix; mai accusative case suffix.

<sup>3</sup> Shūp only means to put on certain things.

<sup>4</sup> This tū = us (excluding the person addressed), and belongs to kin-kāt = let eat, tū-kin-kāt = let us eat.

<sup>5</sup> Kan is a reciprocal particle; chām-kan-shī = making merry together.

<sup>6</sup> N'khā is a pronoun meaning both, and is used in speaking of two persons.

<sup>7</sup> Chām kā = made merry, kan (reciprocal particle) = together.

<sup>8</sup> Ü is the substantive verb meaning here 'was.' In Khāmtī bare roots of verbs are often used to express past action.

<sup>9</sup> Kō-lüng-mai belongs to khā, khā-kō-lüng-mai = a slave, mai is simply the accusative case suffix.

“လျှော် သိမ္မနာ” ဆုတ္တာ ၁၂။ မြန်မာဘာ့ ပုဂ္ဂန္တရာဇ် ၁၃၂၇

“**သင့်တော်များကို အမြန် ဖြတ်ဆောင်ရန် ပေါ်လဲ**”

pō maü lēng-poi nam, lai-pü pō maü man-mai chām-shī nai-kā.  
*father your feasting is, because father your him safely received.*  
 Mü-nai  
*Then*

man khā-chā khün-nang-kau kā naü hün-nai mā-kā.<sup>1</sup>  
*he angered and go inside the-house not-would.*

35. Lai-pü-nai pō man mā-shī lau-shī man-mai hāng-kā.  
*Wherefore father his coming (and)-persuading him called.*

Lük-chai lōng man pō man mai wā-kā, 'po-ü, maü khā-chaü-tā  
*The-son elder his father his to said, 'father, you consider*

kau kī-pī-kai<sup>2</sup> maü-mai het-ā-mū haü-nai, khün-nang-kau mā-laü-ko  
*I how-many-years you-to work (am-I)-giving, and ever*

kau khām-maü thām; tō-nai-ü-ko maü kau-mai pē-yā-ān ā-lüng  
*I-have (to)-command-your listened; yet you me-to goat-child a*

nai-ko tāng tai-ko hōm kin poō-tā-nai-shī mā-haü. Tō-wā ngai  
*even with friends together to-eat (and)-make-merry never-gave. Yet now*

40. lük-chai ân maü khüng tāng-müng khai-kin-mōt-shī thüng-mā, lai-pü-nai-shī  
*son younger your property everything having-wasted returned, therefore*

maü lēng-poi.' Mü-nai man mai pō man wā-kā, 'lük kau-ü,  
*you feast-(him). Then him to father his said, 'son my,*

maü tāng kau hōm-ü; nai-shī khüng kau kā-yāng-nai<sup>3</sup>  
*you with me together-are; therefore property my whole*

lā-khāng-maü. Ngai-hau thōk-chām kan khün-nang-kau  
*(is)-yours. It-is-meet (that) (we-)make-merry together and*  
 lēng-poi. Lai-pü nāng  
*feast. For younger-brother*

maü tai-kā, khün-nang-kau nip-mā; hai-kā, khün-nang-kau nai-mā.  
*your died and is-alive-again; (he)-was-lost, and got-was.*

<sup>1</sup> Kā-mā-kā = literally, did not go.

<sup>2</sup> Kai is an interrogative particle expressing uncertainty.

<sup>3</sup> Kā-yāng-nai = whole; lā-khāng-maü = your own; khāng and lā-khāng are particles denoting ownership.

[No. 5.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTĪ.

## SPECIMEN II.

(DISTRICT LAKHIMPUR.)

(F. J. Needham, Esq., 1899.)

ແກ ພາກ ຂີ ນອກ ອັນ ທີ່ ພິບ ອົກ ດັວ  
 ລາວ ດົກ ສົກ ຖົກ ປົກ ພົກ ດົກ ມ ພາກ  
 ອົກ ພາກ ຂີ ພິບ ຕຸກ ດົກ ພິບ ອົກ  
 ເລື ພາກ ຂີ ພິບ ຕຸກ ດົກ  
 5. ດົກ ພາກ ຂີ ນອກ ວິກ ດົກ ພິບ ດົກ  
 ດົກ ພາກ ຂີ ນອກ ວິກ ດົກ  
 ດົກ ປິ ພິບ ດົກ  
 ດົກ ປິ ພິບ ດົກ  
 ດົກ ປິ ພິບ ດົກ

[No 5.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTĪ.

## SPECIMEN II.

TRANSCRIPTION<sup>1</sup> AND TRANSLATION.

(F. J. Needham, Esq., 1899.)

(DISTRICT LAKHIMPUR.)

Trā ān-nai phet. Kau hūn man-mai  
*Case this false. I house his*

kā-shang-ko lāk-kāt nai-shī mau-kā. An-chau  
*anything steal to not-went. True*

man ān-nai. An-nā pī-lüng-pūn lūk  
*act this. Ago year-one-past from*

Thōniram<sup>2</sup> shū-shī au-mā ngō-me kau-nai  
*Dhanirām buying brought cow my*

5. hai-kā-nai. Ngō-me shang-wā kau kyeō-kyā-shī  
*missed. The-cow although I carefully*

leng-ū-ko tō-nai-ko hūn kau-chau  
*kept nevertheless house former*

man-mai kāp-kāp kā-shī-ū. Nang-kau  
*owner's often went. And*

kau lai-wan kau man-mai kā pī-au.  
*I several-times I her went fetched.*

Thōniram khām-wan lau-ā-nai  
*Dhanirām the-day referred-to*

<sup>1</sup> See note preceding last specimen.<sup>2</sup> There is no *dh* in Khāmtī, so *th* is used instead.

10. ဝန် ဆန် ၈၈ ၆၇ ၂၇ ၁၃ ၅၄ ၂၉

၂၇ ၁၁ ၂၇ ၁၁ ၂၇ ၁၁ ၂၇ ၁၁

၅ ၁၁ ၂၇ ၁၁ ၁၁ ၀၇ ၁၁ ၁၁

၂၇ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

၂၇ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

15. ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

20. ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁ ၁၁

10. wan-nan ngō-mē kau-nai kā-ū kai  
*day-that cow my has-gone or*

mau-kā hün man-mai kau kā  
*not-gone house his I went*

pī-lem. Mü-nai kang-wan tōk-kā.  
*to-see. At-that-time sun fell.*

Kau ân-nā-kan-lang kau kā ngō-mē  
*I as-usual I went the-cow*

kau-nai yang-ū-kai nai-shī,  
*my was-or-not thinking,*

15. kan-nau shān man-mai kā. Ākhyik  
*through compound his went. At*

nan-mai nāng-shau man chü  
*that-time sister her name*

Mālōti ship-pet pi pā-shau  
*Mālatī eighteen years grown-up-girl*

mü-mai nam-tau alüng au-shī  
*hand-in water-pot one bringing*

shān-mai mā. Mü-nai nap-shing kā.  
*compound-to came. Then dark came.*

20. Kau man-mai mā khaü-chaü-shī  
*I her not noticing*

ପ୍ରଥମ କି ଏ ଶବ୍ଦରେ କିମ୍ବା କିମ୍ବା

କି କି ନିରାକାର ଅକାର କି କି

ଏ ଏ ଲଭି ନ ଏକା ଏକା ଏକା

ଏକା ଏ ଏକା କି କି ଏକା ଏକା

25. ଏକା କି ଏକା ଏକା ଏକା

ଏ ଏ ଏ ଏ ଏକା ଏକା ଏକା

30 ଏ ଏ ଏ ଏ ଏକା ଏକା

ଏକା ଏକା ଏକା

kau man-mai kā-shī-ū. Mü-nai man  
*I her-to went. Then she*

kau-mai kitik kan-kā kau-mai,  
*me suddenly saw me,*

khā-tau phü-shī man kō-shī  
*thought ghost she being-afraid*

iu-kā. Thōniram tang-kān hün  
*screamed. Dhanirām men house*

25. man khau<sup>1</sup> ák-mā-shī, kau tai  
*of ... out-came, I to-the*

pā-shau-mai mā an-nai-shī kau-mai  
*girl came saying me*

mā shew-kā. Thōniram khang-nā  
*came seized. Dhanirām before*

polish-mai-kō khām pün-nai lau-kā;  
*the-police story other-this told;*

khē-tō kan-nang-mai khā-au-shau  
*but afterwards to-hide*

30. tang-ai nāng-shau man-shī  
*shame sister his*

tī-chē-yang-mai phet shī-wā.  
*to-court false said.*

---

<sup>1</sup> *Khau* is the plural suffix and belongs to *kān*.

ဗုဒ္ဓ မျှ ၁၈၆၂ ၁၇၅၀ ၁၇၄၇ ၁၇၄၅  
၁၇၄၅ ၁၇၄၃ ၁၇၄၁ ၁၇၄၀ ၁၇၃၉ ၁၇၃၈ ၁၇၃၇  
၁၇၃၇ ၁၇၃၆ ၁၇၃၅ ၁၇၃၄ ၁၇၃၃ ၁၇၃၂ ၁၇၃၁

kau mā-lāk mak-māng man,  
*I came-to-steal mangoes his,*

nang-kau Mālōtī shang-ko kau-mai  
*and Mālatī at-first me*

nü tōn-mai han-kā nai-shī-wā.  
*up tree saw said.*

#### FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanirām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālatī, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her, though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālatī saw me first on the tree.



## TAIRONG.

The Tairongs (or great Tais) who are also called Turung or Shām (*i.e.* Shān) Turung, inhabit the west centre of the Sibsagar District of Assam. The circumstances under which they became enslaved to the Kachins, and learned to speak the language of their masters, have been described in the General Introduction to the group. About 150 of them are said to speak their own language, which, according to the specimen, is nearly the same as Khāmtī. The following account of the principal points of difference between Tairong and Khāmtī is based on the specimens and List of Words. As explained below, the specimens were obtained with difficulty, and are not very trustworthy.

**Alphabet.**—This is the same as Khāmtī, though a few curious forms appear. We may note ၁၁ for *ra* (in Aitonā, this is almost the sign for *ha*), and as usual a special form for the vocative particle ၂၂, transliterated *ei*. The letter ၁၁ is pronounced *ya*, as in Khāmtī, not *ja*, as in Āhom and Norā. When compounded with another consonant *ya* is pronounced *e*. Thus ၁၁၁ *kyang*, in l. 5, is transliterated *keng*, and ၁၁၂ *kyap*, in line 20, is transliterated *kep*.

As in Khāmtī and Norā *hit*, to do, is always written ၁၁၁ ၁၁ *hich*, or even ၁၁ ၁၁ *hach*. The word for ‘with’ is written ၁၁၁ ၁၁ *nuy*, corresponding to the ၁၁၁ ၁၁ *luy* of Norā.

The letter ၁၁ *wa* is over and over again added to another consonant without any apparent reason. Thus we have the word for ‘servant’ written both ၁၁ *khā* (e.g. l. 11), and ၁၁ *khwā* (l. 19). Again in line 19, *khō* is written ၁၁၁ *khwō*. For other examples see the pronouns below. This is probably an idiosyncracy of the writer.

The letter ၁၁ is always transliterated *fa*, and never *pha*. Similarly ၁၁ is always *sa*, and never *sha*. Whether these transliterations represent actual pronunciations, I cannot say.

The use of the vowels in the specimen is very capricious. Thus the word for ‘property’ is spelt *khüng* in l. 31, and *kháng* in l. 32. Similarly the word for ‘he’ is spelt *man*, *mwān*, *mün*, and *mwun* as mentioned below. The word for ‘do’ is both *hich* (*hit*) and *hach* (*hat*).

**Tones.**—I regret that I can give no information on this subject.

**Nouns.—Number.**—The plural is formed by suffixing *khau*, or nouns of multitude may be prefixed. Thus *fung mē-mā*, bitches, literally a collection of bitches; *muk khau*, they, literally a collection of them.

**Case.**—*Hāng* and *tī* are both used as prefixes for the Dative. *Hāng* is also used for the Accusative, as in *hāng man . . . fuk-lā*, bind . . . him. *Kā-tī* is used for the Ablative, as in Shān. Thus *au kā-tī man*, take from him. *Luk* is also common, and in No. 118 of the List of Words we have *lai* for this case. *O* is sometimes prefixed to *luk* (*cf.* Nos. 104, 113, 122), as *ū* is prefixed in Aitonā.

The suffix *ko* appears to be used with the nominative, as in Nos. 212, 214, and 215 of the List. This suffix is regular in Ahom and Aitonā. When it appears in the specimen it seems to have the meaning of ‘also,’ as in Khāmtī.

The word *sā* may apparently be prefixed to the Genitive and Dative, see Nos. 117, 125, and 126 in the List of Words. We may note that *sə* or *se* suffixed seems to form an oblique case in Aitonīā.

**Adjectives** call for no special remarks. The method of forming comparison is not clear from the specimens. We may note however the two following examples in the List of Words; *nü-si song*, higher (No. 136), and *náng-chai man nü pi-sau-nai song*, his brother is taller than his sister.

**Pronouns.**—These are only remarkable for the eccentric spellings of the pronoun of the third person. Beside *man*, we have *mwān* (lines 1, 3, 19, 20); *mün* (6, 9, 11, 25, 26), *mwun* (7) and *mun* (No. 23, of List). The reflexive pronoun is *pā-chau*.

**Verbs.**—In the list of words (Nos. 179 and ff.) the various persons have different suffixes. This difference is, however, not, I should say, one of person, but of the way of saying the same thing. Thus *yo* which is usually added to the third person (but also to the first) is evidently an assertive suffix like the Shān *ho*. The only suffix about which I am in doubt is *lā*, which appears to be optionally added to the second person of any tense, and is also the suffix of the Imperative.

The Past suffix is as in Khāmtī, *kā* or *yau*. In the List of Words *nai* is also sometimes added without altering the meaning.

The Future prefix is *tī*, as in Khāmtī. The suffix of the Imperative is *tā* and also (in the List) *lā* (Nos. 234, 236, 237, 238).

The Participial suffix is *si* as in Khāmtī.

There are several forms of the Negative. The Khāmtī *়়ু* *ü*, pronounced *n'*, appears in line 3, in *়ু* (probably a mistake for *়ু*) *n'pai*, not many. *Mā* (l. 10) and *mau* (l. 28) also occur. In lines 14 and 18 *tā-pin* is translated ‘am not.’

The Assertive suffix *ho* of Shān appears as *yo*. I have already referred to its use in the List of Words. In the specimen it occurs in line 10, *mā haü-yo*, did not give. Similar appears to be the use of the suffix *nō* (lines 16 and 17), also written *mwō*, which in Shān is an assertive particle soliciting acquiescence.

The following specimen was obtained with some difficulty, as the number of persons who know the language is very small.

The interlinear translation is far from literal. In the original as received by me only the general meaning of each phrase was given. This, so far as possible, I have ventured to correct with the aid of versions in cognate languages. As here given, it is not nearly as literal as I would wish, but I do not dare to venture beyond certainty, and there are many points which are doubtful to me, and which I have left untouched.

ဗုဒ္ဓဘုရား သနပေါ်များ အပြန်လော်စွာ ရှုံး  
 ပိုစိန္တာများ အဖွဲ့အစည်းတွင် ပေါ်လိမ့် တိုင်  
 များ ပေါ်လိမ့် တိုင် ပေါ်လိမ့်လိမ့် ပို့ကျိုးမှု  
 ရှိခိုး ပြောစီ ဖြစ်သူ ပေါ်လိမ့် တိုင် ရှိခိုး  
 ၃. အပိုင် အပိုင် အပိုင် အပိုင် အပိုင် အပိုင်  
 ပို့ကျိုးမှု ပေါ်လိမ့် တိုင် ပေါ်လိမ့်လိမ့် တိုင်  
 အပိုင် အပိုင် အပိုင် အပိုင် အပိုင် အပိုင် အပိုင်  
 တိုင် ပို့ကျိုးမှု ပေါ်လိမ့် တိုင် ပေါ်လိမ့်လိမ့်  
 ပို့ကျိုးမှု ပေါ်လိမ့် တိုင် ပေါ်လိမ့်လိမ့် တိုင်

[No. 6.]

## SIAMESE-CHINESE FAMILY.

## TAI GROUP.

TAIRONG.

## TRANSLITERATION AND TRANSLATION.

(DISTRICT SIBSAGAR.)

Kun fū-lüng yang sāng luk. Luk-mwān koi-nai wā-kā, 'pō ēi,  
*Man one had two sons. Son-his younger said, 'father O,*

khüng maü ok-chā khā-laü tī-fât-kwō hāng-kau haü-mā.' Ti-nan  
*goods your property how-much portion to-me give.' On-that*

pō-mwān khāng-pā-chau khüng-nai hāng-khau meng-haü-yāu. Mü n'-pai  
*father-his property-of-himself goods-the to-them divided. Time not-many*  
*hüng-nai days-after*

khün-kau luk-chai ân-nai khüng-pā-chau tāng-lung hām-sī  
*and son younger-the goods-his-own all having-collected*

5. kā müng-kai, hit-kēng-yok-sī tāng-lung au-sum-kā-yau. Ok-chā  
*went a-country-far, with-riotous-living all wasted. Property*

mün tāng-lung mut-sī müng nan fān-üp-yau. Ti-nan  
*his all having-spent country that famine-occurred. From-that*

man-ko tuk-fan-yau. Thāt-nan mwun-ko tī-müng-nan  
*he-also began-to-be-in-want. For-that he of-country-that*

tī-chau-hün-lüng kā-sau-nüy. Haü-ling mü kun-hün nan  
*to-owner-of-house-one went-joined-with. To-tend swine person-of-house that*  
*tī-nā pā-chau to-fields own*

hāng-man poi-haü-yau. Ti-nan mü tī-kin-chāk mü  
*him sent. On-that he with-food-husks of-swine*  
*hit-pyo-chī*  
*fain(?make-pleasure-how-many)*

10. နိဒေသို့ ဖျောက် အင်ဆာ ရှိခိုးမြှုပ်နည်း  
 စွဲလုပ်မြောက် ပို့ဆောင် လျှပ်စာများမှာ ပုံမှန် ဖြစ်တယ်  
 အိမ်မြောက် လိပ်စာများ အိမ်မြောက် အောင် အိမ်မြောက်  
 အိမ်မြောက် အိမ်မြောက် အိမ်မြောက် အိမ်မြောက် အိမ်မြောက်
15. မြန်မာစာမျက်နှာ မြန်မာစာမျက်နှာ အင်ဆာ

10. saü tāng yau pā-chau-ko ; hāng-mau faü-chau mā-haü-yo.  
 fil belly did his-own-also ; to-him any-one not-gave-indeed.

Tū-khā-sang-rē-nwō mün wā-kā, 'Pō-kau khā-kin-ngün khaü-laü-lüng  
*After-great-suffering he said, 'Father-my servants-eating-rupees how-many*  
 yang nai-kin,  
*have bread*

im-sī-ko nü-nai-nam, khün-kau kau tāng-mai-sī tai. Kau luk-sī  
*enough-being-also to-spare(?)*, and I belly-fire-being die. I having-arisen

kā-tī-pō-sī khām nai tī-lau, "pō ēi, tang-fan chāt-mü-nan  
*having-gone-to-my-father word this will-say, "father O, (I) sinned against-heaven*

pin-sī mü-maü hān-nai-hit ngā-rai'-yau; kā-chü-tī-wā luk-chai-nai tā-pi(n)  
*being to-you sight-doing sinned; name-to-be-called son-the not-am*

15<sup>1</sup> khō-sang mā-yang-hwō. Khā maü khā-kin-ngün nang-kan  
 any-more worthy. Servant your servant-eating-rupees like

hit-tā." Khün-kau man luk-sī kā-sū pō. U kai-nō  
*make."* And he having-arisen came (to-his)-father. Was far-indeed  
 hān-sī pō-man  
*having-seen father-his*

i-nū-nō; len-pai-nwō; kāt-khwō-man-sī chum-kem. Mü-nang-nan  
*felt-pity-indeed; ran-indeed; fallen-neck-his-having kissed. Then*  
 luk-chai-nai  
*son-the*

wā-kā, 'pō ēi, lai-pü kaum-nai mü-maü hān-nai-hit ngā-rai-kā;  
 said, 'father O, on-account-of ill-luck to-you before sinned;  
 lai-pü-nai tā-pin luk-chai  
 on-account-of-this not-am son

<sup>1</sup> *ngā-rai* is literally 'hell.'

କୁଳାଙ୍ଗର ନିର୍ମାଣକାରୀ ଦେଖିଲାଗାଏ ପୁଣ୍ୟକାଳୀନ ଅନ୍ତର୍ଗୀ-

khwō-sang      hwō.'      Khün-kau      pō-nai      hāng-khwā-mwān-khau      lau-kā-lē,  
*any-more*      *worthy.'*      *And*      *father-the*      *to-servants-his*      *said,*  
' mē-si-khung-  
' best-robe

20. -nī      au-sī,      hāng-mwān au-nung-haü-twā ;      tī-mū lak-cháp,      tī-tin khēp-  
*having-brought,*      *to-him*      *pul-on;*      *on-finger ring,*      *on-feet shoes*

-tin      haü-tā ;      khün-kau      hau      kin-sī,      hit-pyō-kât.      Lai-sang      luk      kau  
*give;*      *and*      *we having-eaten,*      *be-merry.*      *Because*      *son my*

an-pin-tai-sī,      nip-mā sī-u ;      hai-sī,      nai-kā.'      Ti-nan khau  
*although-having-died,*      *is-alive again;*      *having-been-lost,*      *was-found.*'      *Then they*  
tā-hit-pyō-kât-nai.  
*began-to-rejoice.*

Mü-nang-nan luk-chai lung man hit-ū-mū-nā-sī-ū ka-lāng man mā thüng  
*Time-at-that son great his having-left-his-field afterwards he came near*  
nā-hün-  
*to-the-*

-kā-nai;      ma-nai-ngin-kā sing-kāng-sing-yam kā-kī-sā-fang.      Mü-nang-nan man  
*-house;*      *he-heard*      *music*      *dancing.*      *Then he*  
hāng-kā      khā-lüng-sī,  
*called*      *servant-one,*

25. thām-kā-lē, 'khām .nai      lai-pü-sang'?      Ti-nan khā-mün-khau lau-kā, 'nāng  
*asked,*      'words these on-account-of-what'?      *Then his-servants said, 'brother*  
maü pāk-mā-kā, khün-  
*your back-come-did, and*

-kau      pō-maü      hān-kā khem-sā-sī-mā-nai hit-kā poi-lung yau.'      Ti-nan  
*father-your*      *saw (him)-safe-and-sound*      *make feast-great did'*      *Then*  
mün hit-chā-sī-lē mau-khau- :  
*he being-angry would-*

-naü-hün-yau.      Lai-pü-nai      pō-man 'ák-nák-sī      hāng      luk-chai-nai  
*-not-enter-the-house.*      *Therefore father-his having-come-out to son-the*  
án-yān-kā-yau.      Ti-nan  
*entreated.*      *Then*

အနေဖြင့်များတို့ကဲ့သို့ အကျင့်များပါ၏ ရှိခိုင်များများဖြစ်၍ မြန်မာဘုရားရှင်

မြန်မာ့ လူများတို့ကဲ့သို့ အကျင့်များပါ၏ ရှိခိုင်များများဖြစ်၍ မြန်မာဘုရားရှင်

၃၀. သိမ်းဆည်းမှုများတို့ကဲ့သို့ အကျင့်များပါ၏ ရှိခိုင်များများဖြစ်၍ မြန်မာဘုရားရှင်

မြန်မာဘုရားရှင်များ အကျင့်များပါ၏ ရှိခိုင်များများဖြစ်၍ မြန်မာဘုရားရှင်

မြန်မာဘုရားရှင်များ အကျင့်များပါ၏ ရှိခိုင်များများဖြစ်၍ မြန်မာဘုရားရှင်

မြန်မာဘုရားရှင်များပါ၏ ရှိခိုင်များများဖြစ်၍ မြန်မာဘုရားရှင်

man hāng pō-nai thing-kā-wā-kā, 'nū-tā, kau-khā-pi-lüng-kü-kyā  
 he to fatherthe answered-said, 'lo, I-how-many-years  
 lung-lā-sī-ū, mü-laü-sī ko (for kau) khām-maü-chau mau-khāt-  
 serve, ever I order-thy not-disobeyed,

-mau-khan-yau, lai-khün-kau tang tai-kō-khau hit-pyō-kāt nai-sī-ko ping-fā  
 nevertheless with friends to-be-merry even goat  
 ân-an-lüng mā-  
 young-one-a (you)-did-not-

30. -haü-yau. Lai-pü man mā-nai-sī hit-poi-hit-lam-kā, kun-nan tang  
 -give. But he coming-even-on made-a-feast, who with  
 mē-chang-kā  
 harlots

khüng man cham-kā-yau.' Mü-nang-nan man wā-kā, 'luk-kau-ēi,  
 property his wasted.' At-that-time he said, 'son-my,

maü ū kā-chū tī-kau-nam, khün-kān khüng-kau-yang-sang-sī-ko  
 you are ever with-me, and all-I-have-also  
 khāng-maü-nai-nam; khün-kau nāng maü tai-sī,  
 yours; and brother your having-died,

nip-mā-nang-kan; hai-sī, nai-nang-kan-yau; lai-pü-nai hau  
 has-lived; having-been-lost, is-found; therefore us  
 hit-pyō-kan-mwān-kan nī-yau.'  
 rejoicing-being-merry was-good.'



## NORĀ.

The Norās are only found in the Sibsagar District of Assam. It is roughly estimated that there are, in all, about three hundred of them. All that I know about them will be found in the general introduction to this group, on pp. 64 and ff. *ante*.

The Norā language is undoubtedly akin to Khāmtī, but is not exactly the same as it. It possesses more points in common with the Northern Shān of Burma, and has also a greater number of Burmese loan-words. The alphabet used is the same as that of Khāmtī, and hence differs from that of Burmese Shān.

I am indebted to the kindness of the Deputy Commissioner of Sibsagar for the annexed specimens of Norā, consisting of a version of the Parable of the Prodigal Son and of some riddles. They present few difficulties to any one who has studied the preceding Khāmtī specimens. It may be noted how very strictly the rules regarding the order of the words are followed. The following are the main points in which the language of the specimens differs from that of Khāmtī.

In the first place Norā possesses the vowel  $\text{ঙ}$  *a*, which exists in Āhom, Aitonīā, and Shān, but not, apparently, in Khāmtī. It is sometimes interchanged with  $\text{ঔ}$  *ā*. Thus the word for 'servant' is written both  $\text{ঙ}$  *khā* and  $\text{ঔ}$  *khā*.

The sign  $\text{ং}$  also appears as a sort of contraction. Thus  $\text{ংয়ি}$  *lūñ* (pronounced *lüy*), with, is written  $\text{ংয়ি}$ . In the first line of the specimen *nai*, get, is written  $\text{ংই}$ ; why, I do not know, unless  $\text{ং}$  indicates a tone. In that case, I cannot say what tone it represents. In Khāmtī *nai* has the 'emphatic' tone. In Shān, the corresponding word, *lai*, has the 'straightforward' tone. It is possibly a sign indicating the repetition of the word. In Shān the corresponding sign,  $\text{ং}$ , indicates the 'emphatic' tone.

As usual in these Tai languages, the vocative particle is written in a peculiar way. In Norā it is written  $\text{ংহাই}$ , and is pronounced *hai*.

When not compounded with another consonant  $\text{ঙ}$  is pronounced like *ja* (as in Āhom) and not as *ya* (as in Khāmtī). Thus the sign of the perfect tense is *jau*, not *yau*. When compounded with another consonant,  $\text{ঙ}$  does not seem to be pronounced, but affects the sound of the following vowel. The only instances in the specimens are those in which the vowels following are *a* or *i*. In the former  $\text{ঙ্গুঢ}$  *kyap*, moment, is pronounced *kep*. When *i* follows, the translator has carefully transliterated *yi* by  $\check{a}$ , representing, I suppose, the sound of *a* in 'hat.' I have so transliterated it in the specimen. Thus the word for 'then' is written  $\text{ঙ্গীক্ষিকান}$  *khyik-nan*, but is always transliterated *khāk-nan*. The word  $\text{ঙ্গুপ্রত}$  *a-prat*, sin, is borrowed from the Burmese  $\text{အပြတ်}$ , which is pronounced *apyet* in Burmese, and hence *a-pāt* in Norā.

The letter  $\text{ঘ}$  is sometimes *ba*, but more usually *wa*.

The letter  $\text{ঝ}$  is, according to the transliteration, sometimes pronounced *sha*, and sometimes *sa*.

The word meaning 'to do' is written ៥៥ hich, as in Khāmtī. In Khāmtī it is pronounced *het*, and in Norā *hēt*.

The letter ៥ is transliterated *pha* in Khāmtī and *fa* in Norā. This apparently indicates a real difference of pronunciation, as in Khāmtī *ph* represents an aspirated *p*.

I may note that the very common word for 'to go' is *kwā*, as in Shān, and not *kā*, as in Khāmtī.

In a compound word, when the last consonant of one member is the same as that of the first member of the next, the consonant is usually written only once. Thus *khün-nāng-kau*, and, is always written *khü-nāng-kau*. Similarly when the imperative particle ៥ tā is added to the root ៥ ៥ hich, pronounced *hēt*, we have ៥៥៥ hē-tā for *hēt-tā*.

In regard to **Substantives**, the suffix *mai* is regularly used to make a kind of oblique form when a noun is governed by a preposition. Thus *hāng luk-kha nā-khau mai*, to the servants; *tī Frā-mai*, to (*i.e.* against) God; *khāng-nā mai-chau-mai*, before thee.

The Dative case is formed by prefixing ៥ hāng or ៥ kā (as in Shān). Thus *hāng luk-kha nā-khau mai*, to the servants; *kā kau*, to me. *Hāng* is sometimes used for the accusative as in ៥៥៥ ៥ po-tā hāng man, beat him. The dative is also formed by prefixing *tī* as in Khāmtī.

The Genitive usually, as in Khāmtī, simply follows the governing noun, without any suffix or prefix. Sometimes, however, the relative pronoun *ān* is idiomatically prefixed. Thus *ān pō khā*, the slave of the father, literally, 'who of the father (is) the slave'. Sometimes *mai* is suffixed, as in *ān pō kau-mai khā*, the slaves of my father, lit. 'who of father of me (are) the slaves'.

The Ablative has the usual forms. We have also *luk-tī* in phrases like *luk-tī man*, from him; *luk-tī nam-mō*, from the well. Compare Shān *khā-tī*. *Tī-----mai* is also common, as in *tī luk-chau khau mai*, from daughters.

To form the Plural, *nā-khau* is used as well as *khau*. Thus we have *hāng luk-kha nā-khau mai*, to the servants.

In the case of **Adjectives**, the participial suffix *se* (Khāmtī *shī*) is frequently added. Thus *tāng-lung-se*, all; *kai-se*, far.

As regards **Pronouns**, the respectful suffix *chau* occurs constantly in the specimens. We have *mai-chau*, you; *man-chau*, he; *khau-chau*, they. The use of the relative pronoun *ān* is also very common. The demonstrative pronouns are written ៥ ៥ a-nai and ៥៥៥ a-nan.

In **Verbs**, the past tense is frequently formed by *kwā-jau* (literally has gone), instead of the Khāmtī *kā-yau* used for the perfect. Compare the English idiom 'went and did such and such'. Sometimes (*e.g.* I. 7) we have *kwā-se-jau*, *se*, in this case being used as *shī* is used in Ahom.

For the future both the Khāmtī *tī* and the Shān *tak* are used. Thus, *tī-kā-wā*, will say; *tak nai-nai*, will be given. *Tā* (for *tak*) is also used, as in ៥ ៥ tā-kā-sū, (I, 10) will reach, come to (*kā-sū*, place-reach). So *tā-po*, will strike.

An instance of the infinitive of purpose is *kā-paii* (I, 6), to feed, a pure dative. The participial suffix *shī* of Khāmtī becomes *se* in Norā. Examples *passim*.

The negative is *mə*, and also (I, 10) *mau*.

The assertive word *cɔŋ ho* is often added to the end of a sentence as in Shān.

In I, 8, we have a quotation introduced by the word *wā-tī*, just as is done in Shān.

[No. 7.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORA.

(DISTRICT SIBSAGAR.)

## SPECIMEN I.

- ၁။ အကျော်လူ၏မြန်မာဘာသာ။ မြတ်ပုံးများ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။
- မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။
- မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။
၃. "။ မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။
- မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။
- မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။
- မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။ မြန်မာဘာသာ၏မြန်မာဘာသာ။

[No. 7.]

## SIAMESE-CHINESE FAMILY.

## TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōn kō-lüng luk sāng-kō jāng. Luk pā-ān wā hāng pō,  
*Man person-one sons two had. Son male-younger said to father,*  
 ‘pō hai, a-muñ(muy) maü kā kau tak nai-nai  
 ‘*Father O, goods your to me will be-given*  
 haü hāng kau.’ Khăk-nan pō man ā-muy pan-haü-kā. Khăk-nan ū  
*give to me.’ Then father his goods divided. Then was*  
 kep lüng luk-chai ān  
*moment one son younger*  
 man au ngün tāng-lung-se kwā müng kai-se jau, khü(n)-nāng-kau  
*his collected rupees entirely go country far did, and*  
 ū-thān-se hēch (for hēt) ān jok  
*remained-there-having done what(is) riotous-living*  
 se, ngün tāng-lung au-shum-kwā-jau. Ngün man tāng-lung kin-sing-se,  
*having, rupees all wasted. Rupees his all devoured-having,*  
 müng nan üp lung kwā-jau.  
*country that famine great became.*

5. Khăk-nan man tok-khā-kwā-jau. Khăk-nan man kwā, pāng-fō  
*Then he in-want-became. Then he go, associate*  
 kōn (ān ū müng nan)  
*man (who was of-country that)*  
 kō-lüng mai jau. Khü(n)-nāng-kau man kōn ā-nan-mai haü kā-paü  
 a to did. And he man that (accusative) send to-feed  
 mū nā mai jau. Khăk-nan chā-  
 swine field in did. Then eaten  
 k mū ham-kăp-nai man khaü-kin im tāng kwā-se-jau. Khăk-nan  
 (by)-swine husks he wish-to-eat filling belly did. Then  
 phaü-ko ān-ki-  
 any-one what-to-eat  
 n mā(for mā) haü-kwā-jau. Khăk-nan man hō-chaü chün-se lau-kā  
 not gave. Then he mind conscious-being said  
 wā-tū, ‘ān pō kau mai kha  
 that, ‘of father my of servants  
 ān-nai lāk-khā-mai kō (for kā), lūm-se khāng-kin jāng, chū-khün  
 receive hire(accusative) did, much things-to-eat have, but  
 kau-sang<sup>1</sup> tai tāng-mai. Kau luk-se  
 I-on-the-other-hand die (of)-belly-fire (i.e hunger). I arisen-having

<sup>1</sup> sang, means ‘if,’ but is used with pronouns as an emphatic particle. So also in Khāmtī.



10. tā (for tak)-kā-sū pō, khü(n)-nāng-kau tī-kā-wā, “pō hai, kau will-come-to father, and will-say, “father O, I chām tī Frā-mai mau māt-se khāng-nā maū-also to God-(oblique) not remembered-having before thee-chau-mai hēch (for hēt) a-prat(pron. ḥāt)<sup>1</sup> kwā-jau. Lai-pū-nan haü-pō-wā luk -(oblique) do sin did. Therefore to-be-called son maū-chau mā tan-jau maū-chau hēch(for hēt)-nāng. thy not worthy-was (that) thou make-shouldst.

Khā(for khā)-pa-kin lāk-khā pā-lüng nāng-kān kau-mai hē(t)-tā.” Khāk-nan Servant-persons-eat hire male-one like me make.” Then man luk-se kā-sū pō man kwā-jau; he arisen-having reach father his did;

khāk-nan pō man hān ān-ū tī-kai-lē; pō man hān hāng then father his saw when-he-was afar; father his saw to man ī-nū-se, len-mā, him having-compassion, running, pan khō, chup kem kwā-jau. ‘Pō hai, kau chām tī Frā-mai falling (on)-neck, kiss cheek did. ‘Father O, I also to God mau māt-se khāng-nā maū-chau-mai hēch (for hēt) not remembered-having before thee do

15. a-pāt kwā-jau. Lai-pū-nan haü-pō-wā luk maū-chau mā tan-jau.’ sin did. Therefore to-be-called son thy not worthy-was.’ Khāk-nan pō man Then father his

hāng luk-khā-nā-khau-mai wā-kā, ‘fā ān nī lūm tāng-lung to boy-servants-(oblique) said, ‘robe what good more-than all nai au-āk-se hāng man au- this brought-forth-having to him put-nung-tā; khü(n)-nāng-kau mü man mai lāk-chāp, khü(n)-nāng-kau -on; and hand his on ring, and tin-mai khāp-tin au shup-tā. feet-on shoe taking put-on.

Nāk-se nan hau kin-jau-se hēch (for hēt)-pyü-tā; hēch(hēt)-sang-lē luk Besides that we eaten-having do-merriment; for son kau a-nai tai-kā pā- my this died time k lung, khün nip-mā; hai-kā, khün nai-kā.’ Lai-pū-nan one(i.e. once), again lived; lost-was, again found-was.’ Therefore khau-chau hēch(hēt)-pyü-kwā-jau they do-merriment-did.

20. Khāk-nan luk-chai lung man ū tī nā. Khāk-nan mā-se Then son great his was in field. Then come-having thüng tai hün, arrived (in-)vicinity of-house,

<sup>1</sup> a-prat is a word borrowed from Burmese, and is pronounced a-pyāt or a-pāt as in Burmese.

“၁၅၂၈ခုနှစ်မှာ မြန်မာရွေ့ကျင်းမာရီမှာ မြန်မာဘိသာ ပေါ်လဲ။ ၁၅၃၀ခုနှစ်မှာ မြန်မာဘိသာ ပေါ်လဲ။

အေဒီ ၁၇၆၅ ခုနှစ်၊ မြန်မာနိုင်ငြန်ပြည်တော်လွှာ၊ မြန်မာနိုင်ငြန်ပြည်တော်လွှာ

“**କାହିଁକିମୁଣ୍ଡଳୀରେ କାହିଁକିମୁଣ୍ଡଳୀରେ କାହିଁକିମୁଣ୍ଡଳୀରେ**”

၃၅. အခြေခံပုဂ္ဂန္တရွှေ့ကျော်များထဲတော်မူဆင်လေ့လေ့ဆောင်ရွက်လောက်ရှိနေရန်

မာရများစောင်ရွက်သူမှို့လုပ်ငန်းမြတ်စွာလုပ်ခဲ့သူများအတွက်

၅၃၇၈ မြန်မာစွဲ ၁၉၆၂ ခုနှစ်၊ ၁၁ ဧပြီ ၁၉၆၂ ခုနှစ်

၁၇၈၀ မြန်မာ ၁၇၈၁ မြန်မာ

khăk-nan man mā-nai-ngin seng kā seng kāng se-ho, khăk-nan  
 then he heard noise of-dancing noise of-music having indeed, then  
 man hāng luk-  
 he call boy-  
 -khă pā-lüng mai thām-kā, 'a-nai-khau hēch(hēt)-sang hēch(hēt) ?'  
 -servant person-one to asked, 'these why do ?'  
 Khăk-nan man wā-kā tī-man, wā-ka,  
 Then he said to-him, said,  
 'nāng maü mā, khü(n)-nāng-kau pō maü nai-ti; nāng  
 'younger-brother thy came, and father thy received; younger-brother  
 maü ū nī; lai-pū-nai pō man hēch(hēt)-poi-jau.'  
 thy was well; therefore father his made feast has.'  
 Nai-ngin khām khaü-chā-se kān-naü-mai mā khaü-kā-se-jau.  
 Having-heard (these) words angry-being inside-to not wish-to-go-did.  
 Pū-nai pō man mā-ti-thā-  
 Therefore father his come-to-there  
 25. n-se ū-khyā-kā-jau. Ti-thān man tī pō man  
 having entreated. To-there (thereon) he to father his  
 tān-tāp-se wā-kā, 'lem-nū,  
 answered-having said, 'lo,  
 khāt-khai khün-lāng hāng maü-chau kau lum (for lung)-(l)ā-se-ū.  
 from-before to-past to thee I serve.  
 A-ming maü-chau mü-laü-se-ko kau  
 Command thy ever-even I  
 mā jā. To-nai-ko mü-laü-se-ko maü-chau hāng kau  
 not did-away-with. Nevertheless ever-even thou to me  
 pe-jā ān tō-lüng-ko-ān  
 goat young-one animal-one-even  
 haü mā-jāng. Sang maü-chau haü-ū-chām, kau kop-tāng lüy  
 gave not. If thou given-hadst, I both with  
 tai-ko-khau-mai tak-nai hēch (for hēt)-pyü-  
 friends-(oblique) would-have done-merriment-  
 ho; chü-khün luk maü a-nai thüng-mā-lüy maü-chau  
 -indeed; but son thy this arrive-come-having thou  
 tāng-poi-kā. Man khāng maü-chau  
 feast-hast-made. He property thy  
 30. khau-khāng ngün khām tāng-lung kin-sing-kwā-jau.' Khăk-nan  
 rice-property rupees gold all devoured.' Then  
 man-chau wā-kā tī man,  
 he said to him,  
 'maü-chau a-tüng ū lüy kau, khü(n)-nāng-kau ān kau  
 'thou ever art with me, and what mine  
 kā-sang-kā-sang jāng-ū ko  
 whatever (I-) possess also



ān maü-jau. Chāng-nai hau thuk hēch (*for hēt*) pyü,  
 what thine-is. Now we must do merriment,  
 khü(n)-nāng-kau hēt chaü nī, chaü chōm nī ho; wā-sāng-  
 and do mind good, mind glad good indeed; for  
 lē nāng maü a-nai tai-kā pâk lüng, chāng-nai khü(n)-nāng-kau  
 younger-brother thy this died time one, now and  
 nip-mā; hai-kā, khü(n)-nāng-kau  
 lived; lost-was, and  
 nai-kā-ho.  
 found-was-indeed.

[No. 8.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

## SPECIMEN II.

ତୁମର୍ବାନ୍ଦୁଲ୍ଲିପୋର୍

କୁଳପାତ୍ରପୁଣ୍ଡିତ୍ତିର୍ବାଜୀ

ଫେନ୍ସିଲ୍ ଲୋହିନାମାର୍ଗିନ୍ ପାତ୍ରପୁଣ୍ଡିତ୍ତିର୍ବାଜୀ

ନ୍ୟେଶ୍ଵରୀ

ନିର୍ମିତାଚାଲି

ନିର୍ମିତାଚାଲି

[No. 8.]

## SIAMESE-CHINESE FAMILY.

## TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

## SOME NORĀ RIDDLES

1. Ton man kā lam met.  
*Tree its is-equal rod fishing.*  
Nok pit nân kû khâ.  
*Bird Tuni sleeps every branch.*  
Its tree is equal-to a fishing-rod, and the Tuni-bird sleeps on every branch  
*Answer.—Ton-mâk-khû, the Binjal-tree.*
2. Mai-sâng lam-lüng fâ sî sik.  
*Bamboo one split four pieces.*  
Lâm sî son lü sî sik.  
*Encloses four compounds remains four pieces.*  
One bamboo, split into four pieces, encloses four compounds, and still remains four pieces. *Answer.—Mak-khû suk, a ripe Binjal.*
3. Shâm hàng nam mä-lai.  
*Three drains water does-not-run.*  
Shâm i mä-to lai.  
*Three women do-not-weave flowers.*  
Shâm thau mä-to më.  
*Three old-men do-not-cohabit (with-any)-wife.*  
Water does not run through three drains. Three women do not weave flowers.  
Three old men do not cohabit with any wife. *Answer.—*  
Hàng-lâng, hàng-hok,  
*Back (of a man), two grooves of a Tolthâ,*  
Tang-i-lam mai-i, pai sang.  
*Leaves of a certain jungle plant, ikrâ-fish, and chandâ-fish.*  
Kan-sau-shâm hai.  
*Three kilns.*



### AITONIĀ.

As stated in the General Introduction to the group, the Aitons came into Assam from Mung Mau in quite modern times. It is said that there are only some two hundred of them altogether, some of whom live in the south-west corner of the Sibsagar District, and the others in the Naga Hills.

Their language, as appears from the specimen, is almost pure Shān. In fact, it is the form of speech illustrated by Dr. Cushing's Grammar of Shān, rather than that illustrated by Mr. Needham's Grammar of Khāmtī. The specimens which I have received from the local authorities of Sibsagar are evidently carefully prepared, and it has been easy to make out the meaning of the greater part of them. Only here and there I have come across a phrase which baffled me, and this was most probably due to my own ignorance, rather than to any incorrectness of the text.

The specimens consist of the Parable of the Prodigal Son and of the fable of the boy who cried 'wolf, wolf.' In the translation I have marked with a query any passages which appeared doubtful to me.

The true character of Aitonīā is recognised by the people of Assam, who also call it *Shām Doān*, i.e., 'Shān speech.' In Assamese, *doān* means 'a foreign language', and *Shām* is the word which the Burmese mispronounce 'Shān'.

**Alphabet.**—The alphabet used in the following specimens is almost entirely the Shān, and not the Khāmtī, one.

Note, in the first place, that the vowel  $\textcircled{u}$ , which in the specimens is written, Shān-fashion,  $\textcircled{\text{u}}$ , and which, for the sake of uniformity with the other Tai languages of Assam, I have transliterated throughout by *aü*, must, in Aitonīā, be pronounced as in Shān, i.e., as if it was a light, *ü*. Thus  $\textcircled{\text{u}} \text{ haü}$ , give, should be pronounced *hü*, and so in every other case where the vowel occurs in the specimens.

As regards consonants, we have the Khāmtī  $\textcircled{k}$  *ka*, instead of the Shān  $\textcircled{o}$ , and the Khāmtī  $\textcircled{p}$  *pha*, instead of the Shān  $\textcircled{o}$ . In every other case, when the Shān form differs from the Khāmtī one, the former is used. Thus we have the Shān  $\textcircled{o}$  instead of the Khāmtī  $\textcircled{s}$  for *sa*, and the Shān  $\textcircled{n}$  instead of the Khāmtī  $\textcircled{w}$  for *na*.

The consonant  $\textcircled{w}$  *wa* is used more frequently in composition with other consonants (as we have seen to be the case in Tairong), than is usual in Khāmtī. Thus *kau* is written  $\textcircled{w}\text{d}$  instead of  $\textcircled{w}\text{d}$  or  $\textcircled{w}\text{d}$ . When  $\textcircled{w}$  is intended to represent the vowel *a*, it is compounded as in Khāmtī and Shān. Thus  $\textcircled{w}\text{d}$  *khāng*. When it retains its own sound of *wa* in composition, as it often does in Shān, but never in Khāmtī, it takes the form  $\textcircled{w}$ . Thus  $\textcircled{w}\text{l}$  *kwā*, go, the Aitonīā and Shān word corresponding to the Khāmtī  $\textcircled{w}\text{l}$  *kā*.

We have noted in Khāmtī, Tairong, and Norā how the word *hit* or *het*, to do, is always spelt *hich* or *hech*, and, under the head of Khāmtī, I have pointed out how this is due to the influence of Burmese, in which language a final *ch* is pronounced as *t*. This

custom is carried still further in Aitonā, the word *chet*, seven, is written ၁၃၄ *chech*, and *pit*, a duck, is written ၈၂၄ *pich*.

The letter ၁၂၄ *q*, which is common in Āhom, Norā, and Shān, but does not appear to be used in Khāmtī or Tairong, is also common in Aitonā.

The letter *ha* is usually written ၁၂၅. The tail is often omitted, so that we only have ၁၂ (to be distinguished from ၁၂ *la*). This character, in a slightly altered form, *viz.* ၁၂၆, also appears in Tairong but there represents the letter *ra*. This is a very interesting fact, for it will be remembered that the letter *ra* in Āhom regularly becomes *ha* in the modern Tai languages.

It may be added that neither in Khāmtī nor in Shān does either the letter *ra* or the letter *ha* take this form. The forms they take in those languages, and in Burmese, are as follows :—

	Khāmtī.	Shān.	Burmese.
<i>ra</i>	၁၂ . . . .	၁၂ . . . . As in Khāmtī . .	၁၂ . . . . As in Khāmtī.
<i>ha</i>	၁၂ . . . .	၁၂ . . . . ၁၂ . . . .	၁၂ . . . .

The Khāmtī and Burmese signs for *ha* are the nearest forms.

**Tones.**—I can give no information on this subject. We may expect that the tones of Aitonā are the same as those of Shān.

**Nouns.**—The plural is ordinarily formed by suffixing *khan* as usual.

Sometimes *khan-sa* is used, as in *pō khan-sa*, fathers. *Nai-khan* (literally, these-they) is also used, as in *mā-thūk nai-khan*, horses, and many others in the list of words. Finally, we have *fung-nai-khan* in No. 116 of the list.

The *Nominative* sometimes takes the suffix *ko*, as in Āhom and Tairong. Thus, *sū-ko yāng*, you are, and many others in the list.

The *Accusative* can take the dative preposition *hāng*, as in Tairong; thus, *hāng-khā man thām-kwā*, he asked a servant.

The usual preposition of the dative is ၁၂၅ *hāng*, as in Shān. We also have *lai*, as in *lai kūn nī nai-khan*, to good men. *Lai* is also used for the ablative like many dative prepositions in the Tai languages.

The most usual prefix of the *Abative* is *luk*, as in Khāmtī, or *ū-luk* as in Tairong. The Shān *kā-tī* does not occur in the specimens. *Tī* is, however, added to *luk*, as in *ū-luk-tī nān au*, take from him. In *ū-luk-tā-nān* or *luk-tā-nān*, afterwards, *tā* (also written *ta*) is probably a corruption of *tan*, place, the final *n* being elided before the *n* of the following word. The phrase is, therefore, literally, from place that, from that place. Compare the formation of the future of verbs.

*Lai* (see Dative) and *lai-pü* are also used for the abitative. See list Nos. 104, 113, 118, 122; 109, 127.

Finally, *tī* alone is used as in Shān; *e.g.*, *tī faū*, from whom?

The genitive has no prefix or suffix, and, as usual, follows the word by which it is governed.

There are two suffixes in the list of words, *kán*, and *se* or *sá*, which seem to indicate any oblique case, much in the way that *mai* is used in Khāmtī.

We have them for instance,—

Dative,—*luk-sau ān-lüng kán*, to a daughter.

*Luk-sau-man khau-sá*, to daughters.

Ablative,—*lai pō q-lüng kán*, from a father.

*Lai kun nī kō-lüng khiin.kán*, from a good man.

*Lai-pü kun nī q-nān khau-sá*, from those good men.

Genitive,—*luk-sau kō-lüng kán*, of a daughter.

*Kun nī kō-lüng kán*, of a good man.

*Kháng man-se*, his property.

*Khā maii-se*, thy servant.

*Kun nī khau-sá*, of good men.

*Sá* is prefixed to the Genitive and Dative in Tairong.

**Adjectives.**—Few remarks are necessary. The numeral *lüng*, one, can take the prefix *ān* or *q*, and then has the force of the indefinite article, like *ā-lüng* in Khāmtī.

The Comparative degree appears to be formed by suffixing *sī*, equivalent to the Shān *coś* *sē*, to the adjective. Thus *nī-sī q-nai*, better (than) this. In such a case *mē* or *ma* (an intensive particle) is usually added to the verb, or is used by itself instead of a copula, *sī* being optionally omitted. Thus *nī-sī q-nai ma-yāng*, is better than this. In *hāng nāng-chai man hāng nāng-sau man song mē*, literally, to brother of-him to sister of-him tall very, his brother is taller than his sister, both the nouns appear to be placed in the dative, unless *hāng* means ‘appearance, form’. The superlative is most simply formed by doubling the adjective, as in *nī-nī*, very good. The adverb *khiñ* (pronounced *khen*) is also used, as in *khen nī*, very good.

**Pronouns.**—The pronouns call for no remarks. We should remember that *mai*, thou, is pronounced, as in Shān, *mūl*. The demonstrative pronouns are *q-nai*, this, and *q-nān*, that.

**Verbs.**—We may note that the usual sign of the past tense is *kwā* (cf. Shān *kwā*, to go), but occasionally we find the Khāmtī *kā* and *mā*. Thus, *thām-kwā*, asked; *het-kā-yau*, they did; *nip-mā*, became alive.

The Future takes both *tī*, and also *tā*, a contraction of the Shān *tak*. Thus *kau tā pin*, I shall be; *kau tā pō*, I shall strike; *mai tī pō*, thou wilt strike.

The participle suffix is *sī*.

There are several negative words. We may note *pā*, not, in *kau luk mai pā tān pin*, I son of-thee not worthy am, I am not worthy to be thy son. With *pā*, we may compare the North Shān *pai*, Khāmtī *pī*, which, however, are only used with the Imperative. A more usual negative is *mai* (Āhom *bau*, Khāmtī *mā*, Shān *mai*), as in *mai khaü-kā*, did not wish; *mai haü*, did not give. The Khāmtī form, *mā*, appears in *ma-nī*, not good, bad.

The Shān Assertive suffix *ho* is common. Thus *ū-ho*, am, or was, indeed; *pai-ho*, going-indeed.

[No. 9.]

## SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

**SPECIMEN I.**

၁၃၅	၁၃၆	၁၃၇	၁၃၈	၁၃၉
၁၄၀	၁၄၁	၁၄၂	၁၄၃	၁၄၄
၁၄၅	၁၄၆	၁၄၇	၁၄၈	၁၄၉
၁၄၁၁	၁၄၁၂	၁၄၁၃	၁၄၁၄	၁၄၁၅
၁၄၁၆	၁၄၁၇	၁၄၁၈	၁၄၁၉	၁၄၁၁၁
၁၄၁၁၁	၁၄၁၁၂	၁၄၁၁၃	၁၄၁၁၄	၁၄၁၁၅
၁၄၁၁၅	၁၄၁၁၆	၁၄၁၁၇	၁၄၁၁၈	၁၄၁၁၉
၁၄၁၁၁၁	၁၄၁၁၁၂	၁၄၁၁၁၃	၁၄၁၁၁၄	၁၄၁၁၁၅

[No. 9.]

## SIAMESE-CHINESE FAMILY.

## TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

## SPECIMEN I.

Kun <i>Man</i>	kō-lüng <i>person-one</i>	luk	sāng-kō <i>two-persons</i>	yang. <i>had.</i>		
Luk-chai <i>Son-male</i>	ân <i>younger</i>	lau	hāng <i>to</i>	pō-man, <i>father,</i>		
'pō, ' <i>father,</i>	khâng <i>property</i>	maü <i>thy</i>	yāng-sāng <i>whatever</i>	weng-haü'. <i>divide-give'.</i>		
Luk-tā-nān <i>After-that</i>	yāng-sāng <i>whatever(he had)</i>		pān-haü-kā. <i>(he)-dividing-gave.</i>	Wai <i>After</i>		
5. lāng <i>back (i.e. afterwards)</i>	au <i>taken</i>	khâng <i>property</i>	man-se <i>his</i>	kwā <i>went</i>		
müng <i>(to)-country</i>	kai <i>far</i>	hech(het) <i>did</i>	hai <i>wickedness</i>	ngün <i>silver</i>	khâng <i>property</i>	yā-yau. <i>wasted.</i>
Müng <i>(In)-country</i>	nan <i>that</i>	yok <i>great</i>	yāk-yau. <i>famine-arose.</i>	Tok <i>Fell</i>		kyü. <i>(into)-poverty.</i>
Pai-kwā <i>(He)-went</i>	hün <i>(to)-house</i>	lüng <i>a</i>	pai-püng <i>take-refuge(?)</i>			yau. <i>did-</i>

၁၇၅၂ မြန်မာ-တရာ့ဂုဒ္ဓဘိလ

ରେମ୍‌ବିଲ୍ ପାଇସ ଏକ୍‌ଟାରୀ

وَيُؤْمِنُونَ بِهِ وَلَا يُكَفِّرُونَ

22-2228 22° 22° 22

ମୁଖ୍ୟ ପରିକାଳୀନ ଜୀବିତ ଓ ଧରଣୀ

15 3 զօն Կողման օգոստի

ရန်မြန်မာ အကျဉ်းချုပ်မှု ရန်မြန်မာ အကျဉ်းချုပ်မှု

ପ୍ରକାଶ ମନ୍ତ୍ର ଏବଂ ପ୍ରକାଶମନ୍ତ୍ର

၃၁၅

Haü-paü              mū kāng nā chau        hün nān.    Lai-pü  
*(He)-caused-(him)-to-tend swine in field of-owner of-house that. Therefore*

10. tok              khyü.              Sāk              mū              ko              khaü              kin.  
*fell (into)-poverty. Food-leavings of-pigs even (he)-wished to-eat.*

Phaü-ko              mau              haü.              Ū-luk-tā-nān  
*.Anyone not gave. Afterwards*

sāng-wē-kā-sāng,              ‘khā              pō              kau  
*senses-got(?), servants of-the-father of-me*

nai              kin              nām,              kau              mā  
*get food much, I come*

kān              tāng-mai.              Kau              pō  
*to-the-place(?) of-belly-fire. I (to-)father*

15. pai              lau,              “pō              kau              hēi,              kau  
*go say, “father of-me O, I*

khun-fī              khāng-nā              maü              hech(het)              ūpāt ;  
*(against-)God before thee did sin ;*

kau              luk              maü              pā              tān              pin ;  
*I son of-thee not worthy am ;*

hāng-kau  
*me*

82      ມອນຫົວ  
        ມອງຕົວ ໃນ ມລັນກົງ

<sup>20</sup> ພູມຄວ  
        ບັນ  
        ໂດຍ  
        ຜົນ

ໜູ້ທີ່ໄດ້  
        ຕົວ  
        ມະນຸມ  
        ນິຫຼານ

ຍົກ  
        ຍົມ  
        ເຂົ້າເຂົ້າ  
        ຍົບ

ຫຼັກ  
        ວິວ  
        ຍົມ

ຕົວເກົ່າ  
        ຕົວ  
        ນິຕ  
        ໜູ້ທີ່

<sup>25</sup> ນິຕ-ຍົດ  
        ຍົດ  
        ນິຕ  
        ຍົດ

ຍົດຢູ່  
        ຍົດ  
        ນິຕ

ຍົດ  
        -ໂດ  
        ແກ  
        ຍົດ

ຍົດຢູ່  
        ນິຕ  
        ຍົດ

wā	khā-kin-chāng	khā	maü-se.””	Kā-lāng	nai
<i>call</i>	<i>servant-eating-hire</i>	<i>servant</i>	<i>thy.””</i>	<i>After</i>	<i>this</i>

20.      luk-se                        pai-sū                        pō                        man.  
*arisen-having*                    *(he)-went-reached*            *father*                        *his.*

Ū	tī-kai	pō	hān-se	leñ(len)-mā,
<i>(He)-was</i>	<i>at-distance</i>	<i>father</i>	<i>seen-having</i>	<i>ran,</i>

kāt	luk-chai	man,	chwup
<i>embraced</i>	<i>son-male</i>	<i>his,</i>	<i>kissed</i>

kyim(kem).	Yām	nān	lau-kā
<i>cheek.</i>	<i>(At)-time</i>	<i>that</i>	<i>(he)-said</i>

pō	man,	‘ pō	hēi,	khāng-nā	khun-fī
<i>(to)-father</i>	<i>his,</i>	<i>‘ father</i>	<i>O,</i>	<i>before</i>	<i>God</i>

25. khāng-nā                        maü                                hech(het)                        ōpāt ;                        kau  
*before*                             *thee*                             *(I)-did*                             *sin ;*                             *I*

hāng	luk	mau	yāng’.	Pō	man
<i>(to-be-)called</i>	<i>son</i>	<i>not</i>	<i>am-(worthy)’.</i>	<i>Father</i>	<i>his</i>

lau	haü,	phā	nī-nī	haü-mā-tā,
<i>word</i>	<i>gave,</i>	<i>robe</i>	<i>good-good</i>	<i>give-come (i.e. bring),</i>

nung-haü-tā ;	lāk-chāp	haü-tā,
<i>put-(it)-on ;</i>	<i>ring</i>	<i>give,</i>

၃၅. ရွှေမြန်မာ မြန်မာ မြန်မာ မြန်မာ

၃၀. ရွှေမြန်မာ ရွှေမြန်မာ မြန်မာ မြန်မာ

၁၇၁. ရွှေမြန်မာ ရွှေမြန်မာ မြန်မာ မြန်မာ

၃၅ ၁၇၁. ရွှေမြန်မာ ရွှေမြန်မာ မြန်မာ မြန်မာ

၁၇၁. ရွှေမြန်မာ ရွှေမြန်မာ မြန်မာ မြန်မာ

၁၇၁. ရွှေမြန်မာ ရွှေမြန်မာ မြန်မာ မြန်မာ

၈၈. ရွှေမြန်မာ ရွှေမြန်မာ မြန်မာ မြန်မာ

khep	tin	sup-haü-tā ;	haü-kin,
shoe	foot	put-on ;	give-to-eat,

30. hech (het) pyō hech (het) mun tā ; luk kau  
*do* *happiness* *do* *rejoicing* (*imperative suffix*) ; *son* *my*

tai,	nip-mā ;	hai,	âk-mā
<i>died,</i>	<i>became-alive</i> ;	<i>was-lost.</i>	<i>was-found</i>

mā.'	Het	pyō	het	mun	kā-yau.
<i>came.</i> '	<i>Do</i>	<i>happiness</i>	<i>do</i>	<i>rejoicing</i>	( <i>they</i> )-did.

Yām	nān	luk-chai	lung	man	ū	kāng	nā.
( <i>At</i> )-time	<i>that</i>	<i>child-male</i>	<i>great</i>	<i>of-him</i>	<i>was</i>	<i>in</i>	<i>field.</i>

Kā-lāng	luk-chai	lung	man	mā	thüng
<i>Afterwards</i>	<i>child-male</i>	<i>great</i>	<i>of-him</i>	<i>came</i>	<i>approached</i>

35. tai hün, nai sing syang (seng)  
*vicinity* *of-house,* (he)-got sound *of-music*

sing	kāng.	Hāng-khā	man	thām-kwā,
sound	<i>of-drum.</i>	<i>Servant</i>	<i>he</i>	<i>asked,</i>

‘khām	lāng	nai	khām	sāng ?'	Khā	nai
‘things	<i>like</i>	<i>these</i>	<i>things</i>	<i>what?</i> '	<i>Servant</i>	<i>the</i>

wā,	‘nāng-chai	mā,	lai-pü-nai
<i>said,</i>	<i>younger-brother-mule</i>	<i>came,</i>	<i>therefore</i>

6 or  $\frac{3}{4}$  of 80% are

40 ၂၁၂ ၁၁ မြန်မာ-တရာ့သိပ္ပ

၃၃ မြန်မာ ရွှေချေး

၁၂၂၀-၂၇၃၃၃

ଏ ପରିବାର ମହିଳା

more  
less  
or  
of

45 ۲۷۶۸

we conseguem 60mz engas

၁၆၂၃ ၁၁၂၀၁၁

pō <i>father</i>	maü <i>of-thee</i>	wā <i>said</i>	mau-khām <i>not-sick</i>	tāng <i>prepare</i>
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40. poi      kā.'      Luk-chai      lung      man      khaü-chā,  
*feast*      *did.'*      *Child-male*      *great*      *of-him*      *was-angry,*

naü <i>to-enter</i>	hün <i>house</i>	mau	khaü-kā. <i>wished.</i>
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Ü-luk-tā-nān <i>Afterwards</i>	pō <i>father</i>	man
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maā, <i>came,</i>	tāng-pān <i>entreating</i>	au-mā. <i>brought.</i>
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Tā-nān <i>Therefore</i>	khai-haü, <i>(he)-answered,</i>	' pō, <i>' father,</i>	kau <i>I</i>
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45. luk      maü      chā-rē (chrē)      pai  
*the-child*      *of-thee*      *insult*      *not*

yā, <i>break (i.e. do),</i>	to-nai-ko <i>nevertheless</i>	pē-yā <i>goat</i>	ān <i>young-one</i>
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lung-ko <i>one-even</i>	mau	haü. <i>(thou)-gavest.</i>	Luk-chai <i>Son</i>	lai-pü <i>but</i>
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ngün <i>silver</i>	khām	tāng-long <i>all</i>
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၁၀၂	၁၀၃	၁၀၄	၁၀၅	၁၀၆
၁၀၇	၁၀၈	၁၀၉	၁၀၁၀	၁၀၁၁
၁၀၁၂	၁၀၁၃	၁၀၁၄	၁၀၁၅	၁၀၁၆
၁၀၁၇	၁၀၁၈	၁၀၁၉	၁၀၁၀	၁၀၁၁
၁၀၁၂	၁၀၁၃	၁၀၁၄	၁၀၁၅	၁၀၁၆

mē-mâk-yā-sai-müng      yā-kā.      man      mā-thüng,      pō  
 (on)-harlots      wasted,      he      came-arrived,      father

50. pai (*for* poi)-kā      hau (*for* haü).’      Man      lau,      ‘luk  
 feasted      gave.’      He      said,      ‘child

kau,      tung-pī-ko      maü      ū      lai      kau;  
 of-me,      many-years-also      thou      art      with      me;

yāng-sāng-ko      khāng      maü      tāng-lung.      Nāng  
 whatever      property      thine      all.      Younger-brother

maü      tai-kā,      nip-mā;           hai-kā,  
 thy      died,      became-alive;           was-lost,

âk-mā;      lai-pü-nai      tāng      poi      kā’.  
 was-found;      therefore      (I)-prepare      feast      did’.

[No. 10.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

## SPECIMEN II.

မျှေး	ရွှေမြန်	ကျော်မြန်
ဇ	မခါ	ဒေါ " "
မျှေး	ရွှေမြန်မိ	ခေါ်မူ
၁၃၀	၁၃၀	မြိုင်မူ
၅ ရွှေမြန်	၁၃၀ //	သွေးစား
၁၃၀၁၃၀	ရွှေမြန်-စားစား	လို
၁၃၀	ရွှေ	၁၃၀
ရွှေမြန် //	ရွှေမြန်	၁၃၀

[No. 10.]

## SIAMESE-CHINESE FAMILY.

## TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

## SPECIMEN II.

Luk <i>Boy</i>	ân <i>young</i>	âñ <i>young</i>	kō-lüng <i>person-one</i>
tai <i>near</i>	māñ ( <i>pronounced bāñ</i> ) <i>village</i>	ling <i>tended</i>	wū. <i>cattle.</i>
Luk <i>Boy</i>	ân <i>young</i>	nai <i>the</i>	hech (het) <i>did</i>
			pwā ( <i>for pyō</i> ) <i>rejoicing (i.e. in sport)</i>
'sü, 'tiger,		sü,' 'tiger,'	mün-yā <i>made-noise</i>
*			
5. mün-hāng <i>called</i>	pau. <i>shouted.</i>	Au <i>Brought</i>	phā <i>dao</i>
au <i>brought</i>	râk <i>spear</i>	kun <i>people</i>	tā <i>from</i>
			māñ (bāñ) <i>village</i>
			leñ (len) <i>ran</i>
mā. <i>came.</i>	Khau <i>They</i>	mā-thüng <i>came-arrived</i>	sü <i>tiger</i>
mau <i>not</i>	hān. <i>saw.</i>	Tup <i>Clapping</i>	phā <i>palms</i>
			mü <i>of-hands</i>
			khū. <i>(he)-laughed.</i>
			Ti-pâk <i>(They)-return</i>

၁၃၃။ မျှ။ မျှ။ ၁၁။ မျှ။ မျှ။ မျှ။ မျှ။

၁၀. မျှ။ မျှ။ မျှ။ ၁၁။ မျှ။ မျှ။ ၁၂။

၁၃၄။ မျှ။ မျှ။ မျှ။ မျှ။ မျှ။ ၁၃၅။

၁၃၆။ မျှ။ မျှ။ ၁၃၇။ မျှ။ မျှ။ ၁၃၈။

၁၃၉။ မျှ။ မျှ။ ၁၄၀။ မျှ။ မျှ။ ၁၄၁။

၁၄၂။ မျှ။ မျှ။ ၁၄၃။ မျှ။ မျှ။ ၁၄၄။

၁၅. မျှ။ မျှ။ ၁၅၆။ မျှ။ မျှ။ ၁၅၇။

၁၅၈။ မျှ။ မျှ။ ၁၅၉။ မျှ။ မျှ။

၁၆၀။ မျှ။ မျှ။ ၁၆၁။ မျှ။ မျှ။

hün <i>to-house</i>	yau. <i>did.</i>	Man <i>He</i>	nang-nai <i>like-this</i>	pān <i>time</i>	lüng <i>one</i>
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sāng <i>two</i>	pān <i>times</i>	au	ai.	Wān <i>Day</i>	lüng <i>one</i>	tētē-tētē <i>really</i>
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sü <i>tiger</i>	mā, <i>came,</i>	khau	muk	wū. <i>of-cattle.</i>
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Man <i>He</i>	siñ (sin)-sang. <i>screamed.</i>	' Man ' <i>He</i>	phet <i>lies</i>
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kū <i>many</i>	pān ', <i>times',</i>	mau <i>(they did)</i>	mā. <i>not come.</i>	Ti <i>On</i>	nān <i>that</i>	sü <i>the-tiger</i>
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kāp <i>bit</i>	wū, <i>cattle</i>	kī-lai	tō, <i>animals,</i>	tō <i>animal</i>	lüng <i>one</i>
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15. au, <i>took,</i>	kwā	tī	thün. <i>forest.</i>
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Ü-luk-tā-nān <i>Therefore</i>	mün ( <i>for man</i> ) he (?)	hū
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mün ( <i>for man</i> ) him (?)	kun-phet, <i>person-who-lies,</i>	phaü-ko <i>anyone</i>	mau <i>not</i>	wā-chaü. <i>believed.</i>
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### PHĀKE OR PHĀKIAL.

I regret that I can give no specimens of this Tai dialect. It is spoken by about 625 people who live north of Naga, at the west end of the South Brahmaputra portion of the Lakhimpur District, on the Sibsagar border.

All that I know about this tribe will be found in the General Introduction to the Group, on p. 64, *ante*.

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### STANDARD LISTS OF WORDS AND SENTENCES IN THE TAI LANGUAGES OF ASSAM.

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The following lists are transliterated from copies in the vernacular character received from Sibsagar and Lakhimpur. They are not always consistent, but I have not thought it right to alter them.

English.	Āhom (Sibsagar). <sup>1</sup>	Khāmtī (Lakhimpur).
1. One . . . .	Lüng . . . .	Lüng . . . .
2. Two . . . .	Shāng . . . .	Shāng . . . .
3. Three . . . .	Shām <sup>2</sup> . . . .	Shām . . . .
4. Four . . . .	Shi . . . .	Shi . . . .
5. Five . . . .	Hā . . . .	Hā . . . .
6. Six . . . .	Ruk (rōk) . . . .	Hōk . . . .
7. Seven . . . .	Chit (chet) . . . .	Chet . . . .
8. Eight . . . .	Pit (pet) . . . .	Pet . . . .
9. Nine . . . .	Kau . . . .	Kau . . . .
10. Ten . . . .	Ship . . . .	Ship . . . .
11. Twenty . . . .	Shaü . . . .	Shau . . . .
12. Fifty . . . .	Hā-ship . . . .	Hā-ship . . . .
13. Hundred . . . .	Pāk . . . .	Pāk lüng . . . .
14. I . . . .	Kāw, kau . . . .	Kau . . . .
15. Of me . . . .	Kau . . . .	Kau . . . .
16. Mine . . . .	Kau-mai . . . .	Khâng kau ( <i>my property</i> ) . . . .
17. We . . . .	Rāw, rau . . . .	Tū ( <i>excludes person addressed</i> ) or hau ( <i>includes person addressed</i> ). . . .
18. Of us . . . .	Rau . . . .	Tū or hau . . . .
19. Our . . . .	Rau-mai . . . .	Khâng tū . . . .
20. Thou . . . *	Maü, mau . . . .	Maü . . . .
21. Of thee . . . .	Maü . . . .	Maü . . . .
22. Thine . . . .	Maü-mai . . . .	Khâng maü . . . .
23. You . . . .	Shü . . . .	Shü . . . .
24. Of you . . . .	Shü . . . .	Shü . . . .
25. Your . . . .	Shü-mai, khrâng shü ( <i>your property</i> ). . . .	Khâng shü . . . .
26. He . . . .	Mān . . . .	Man . . . .
27. Of him . . . .	Mān . . . .	Man . . . .

<sup>1</sup>In this list when the pronunciation differs from the spelling, the former is added in parenthesis.

<sup>2</sup>In this list a final *m* is always written *m̄* in the original character.

Tairong (Sibsagar).	Noia (Sibsagar).	Aitonā (Sibsagar).
Lüng . . . . .	Lüng . . . . .	Lüng.
Sâng . . . . .	Sâng . . . . .	Sâng.
Sâm . . . . .	Shâm . . . . .	Sâm.
Si . . . . .	Si . . . . .	Si.
Hâ . . . . .	Hâ . . . . .	Hâ.
Huk (hök) . . . . .	Huk (hök) . . . . .	Huk (hök).
Chit . . . . .	Chit (chet) . . . . .	Chich (chet).
Pet . . . . .	Pyat (pet) . . . . .	Pit (pet).
Kau . . . . .	Kau . . . . .	Kau.
Sip . . . . .	Sip, sip-lüng . . . . .	Sip.
Sau . . . . .	Shau-lüng . . . . .	Sau.
Hâ-sip . . . . .	Hâ-sip . . . . .	Hâ-sip.
Pâk . . . . .	Pâg-lüng . . . . .	Pâk.
Kau . . . . .	Kau . . . . .	Kau.
Lai-kau . . . . .	Tük-kau . . . . .	Khâng kau.
Khâng-kau ( <i>my property</i> ) .	Tük-kau . . . . .	Khâng kau.
Hau . . . . .	Hau . . . . .	Hau.
Lai-hau . . . . .	Ān-hau . . . . .	Khâng hau.
Khâng-hau . . . . .	Ān-hau . . . . .	Khâng hau.
Maü . . . . .	Maü . . . . .	Maü.
Lai-pü-maü . . . . .	Ān-maü . . . . .	Khâng maü.
Khâng-maü . . . . .	Ān-maü . . . . .	Khâng maü.
Sû . . . . .	Sû-chau . . . . .	Sû.
Lai-pü-sû-nai . . . . .	Ān-sû-chau . . . . .	Khâng sû.
Khâng-sû . . . . .	Ān-sû-chau . . . . .	Khâng sû.
Man . . . . .	Man, man-chau . . . . .	Man.
Lai-pü-man . . . . .	Ān-man . . . . .	Khâng man.

English.	Ahom (Sibsagar).	Khāmtī (Lakhimpur).
28. His . . . .	Mān-mai, khrāng mān .	Khāng man . . . .
29. They . . . .	Khau . . . .	Man khau or khan . . . .
30. Of them . . . .	Khau . . . .	Khau . . . .
31. Their . . . .	Khrāng-khau. . . .	Khāng khau . . . .
32. Hand . . . .	Mü . . . .	Phā mü . . . .
33. Foot . . . .	Tin . . . .	Tin . . . .
34. Nose . . . .	Dāng . . . .	Hū nang . . . .
35. Eye . . . .	Tā . . . .	Tā . . . .
36. Mouth . . . .	Shup or pāk . . . .	Shōp . . . .
37. Tooth . . . .	Khiu or khriu . . . .	Khēo . . . .
38. Ear . . . .	Pik . . . .	Ping hū . . . .
39. Hair . . . .	Phrum . . . .	Phōm . . . .
40. Head . . . .	Rō . . . .	Hō . . . .
41. Tongue . . . .	Lin . . . .	Lin . . . .
42. Belly . . . .	Tāng . . . .	Tāng . . . .
43. Back . . . .	Lāng . . . .	Lang . . . .
44. Iron . . . .	Lik . . . .	Lēk . . . .
45. Gold . . . .	Khām . . . .	Khām . . . .
46. Silver . . . .	Ngün . . . .	Ngün . . . .
47. Father . . . .	Po . . . .	Pō, chau . . . .
48. Mother . . . .	Me . . . .	Mē . . . .
49. Brother . . . .	Pi ( <i>elder</i> ), nāng ( <i>younger</i> ). . . .	Pi = <i>elder</i> , nāng = <i>younger</i> .
50. Sister . . . .	Nüng, with pi for elder and nāng for younger. . . .	Pi-shau = <i>elder</i> , nāng-shau = <i>younger</i> .
51. Man . . . .	Kūn, when gender is emphasized phū (phu) is added. . . .	Pā-chai . . . .
52. Woman . . . .	Nüng or kūn-mi . . . .	Pā-ying . . . .
53. Wife . . . .	Mi . . . .	Mē . . . .
54. Child . . . .	Lik-khā . . . .	Tō àn . . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Khâng-mün ( <i>sic</i> ) . . .	Ān-man . . . .	Khâng man.
Khau . . . . .	Khau, khau-chau . .	Khau.
Lai-pü-khau . . . .	Ān-khau, ān-khau-chau .	Khâng khau.
Khâng-khau . . . .	Ān-khau, an-khau-chau .	Khâng khau.
Mü . . . . .	Phâ-mü . . . .	Mü.
Tin . . . . .	Phâ-tin . . . .	Tin.
Hū-nâng . . . .	Nang . . . . .	Hâ nâng.
Tâ . . . . .	Tâ . . . . .	Tâ.
Sup . . . . .	Sup (sop) . . . .	Sup (sop).
Khiu . . . . .	Khiu . . . . .	Siu (seu).
Ping-hû . . . .	Hû . . . . .	Ping hû.
Fum . . . . .	Phum . . . . .	Fum (fom).
Hû . . . . .	Hô . . . . .	Hû.
Lin . . . . .	Lin . . . . .	Lin.
Tâng . . . . .	Tâng . . . . .	Tâng.
Lâng . . . . .	Pe-lâng . . . .	Lâng.
Lik . . . . .	Lik . . . . .	Lik.
Khâm . . . . .	Khâm . . . . .	Khâm.
Ngün . . . . .	Ngün . . . . .	Ngün.
Pô . . . . .	Pô . . . . .	Pô.
Mê . . . . .	Mê . . . . .	Mê.
Nâng . . . . .	Nâng, nâng-chai, pi-chai .	Nâng-chai, pi-chai <i>younger, elder.</i>
Nâng-sau . . . . .	Pi-shau, nâng-shau .	Nâng-sau, pi-sau <i>younger, elder.</i>
Kun pâ-chai . . . .	Kun (kôn) . . . .	Kun.
Kun pâ-ying . . . .	Pâ-jing . . . .	Pâ-ying.
Mi . . . . .	Mê . . . . .	Mi.
Luk-ying . . . .	Luk-jing, luk-chai .	Luk-chai, Luk-pâ-ying <i>male, female.</i>

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
55. Son . . . .	Luk-mān . . . .	Lūk-chai . . . .
56. Daughter . . . .	Luk-ñüng . . . .	Lūk-shau . . . .
57. Slave . . . .	Khā . . . . .	Khā . . . . .
58. Cultivator . . . .	Kūn-nū-kin . . . .	No word . . . .
59. Shepherd . . . .	Pā-lik . . . .	Ditto . . . .
60. God . . . .	Ā-lāng or phū-rā tā-rā, ā= wide, lāng=power.	Phrā . . . .
61. Devil . . . .	Phrī . . . .	Phī, lit. spirit . .
62. Sun . . . .	Bān . . . .	Wan . . . .
63. Moon . . . .	Dün . . . .	Nün or lün . . .
64. Star . . . .	Dau . . . .	Nau . . . .
65. Fire . . . .	Phai . . . .	Phai . . . .
66. Water . . . .	Nām . . . .	Nam . . . .
67. House . . . .	Rün . . . .	Hün . . . .
68. Horse . . . .	Mā (pronounced long) . .	.....
69. Cow . . . .	Hū . . . .	Ngō . . . .
70. Dog . . . .	Mā (pronounced short) . .	Mā . . . .
71. Cat . . . .	Miu, miñ . . . .	Mi-au . . . .
72. Cock . . . .	Kai . . . .	Kai-phū . . . .
73. Duck . . . .	Pit (pet) . . . .	Pet . . . .
74. Ass . . . .	Mā . . . .	.....
75. Camel . . . .	Mrāt . . . .	.....
76. Bird . . . .	Nūk (nuk) . . . .	Nōk . . . .
77. Go . . . .	Kā, pai, or phrai . . .	Kā . . . .
78. Eat . . . .	Kin . . . .	Kin (also 'drink') . .
79. Sit . . . .	Nāng . . . .	Nang . . . .
80. Come . . . .	Mā . . . .	Mā . . . .
81. Beat . . . .	Pō . . . .	Pō . . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonīā (Sibsagar).
Luk-chai . . . .	Luk-chai . . . .	Luk-chai
Luk-sau . . . .	Luk-jing . . . .	Luk-sau.
Khā . . . .	Khā-jing, khā-chai . . . .	Khā.
Sau-hit-nā . . . .	Pā-hit (het) a-mū . . . .	Hit-a-mū.
Sau-ling-peng-nā . . . .	Pā-ling pe-jā . . . .	Ling pē-yā.
Frā . . . .	Phrā . . . .	Chau-frā.
Fi . . . .	Phi-bun . . . .	Fi-hai.
Wān . . . .	Ban, khun-ban . . . .	Wān.
Nün . . . .	Nün . . . .	Nün.
Nau . . . .	Nau . . . .	Nau.
Fai . . . .	Phai . . . .	Fai.
Nām . . . .	Nām . . . .	Nām.
Hün . . . .	Hün . . . .	Hün.
Mā . . . .	Mā . . . .	Mā thük.
Mē-ū . . . .	Ngū-tū-mē (ngō-tō-mē) . . . .	Wū-mē.
Mā . . . .	Mā . . . .	Mā-thük.
Mēu . . . .	Myü . . . .	Myü.
Kai-thük . . . .	Kai-fū (fō) . . . .	Kai-fū.
Mē-pit . . . .	Pit-tū-mē (pet-tō-mē) . . . .	Pich(pit)-mē.
Mā-lāng-khung . . . .	Lā . . . .	Lā.
Mā-kho-yau . . . .	.....	Khā-sī.
Nuk (nōk) . . . .	Nuk (nōk) . . . .	Nuk (nok).
Pai, kā . . . .	Kā, kwā . . . .	Pai, kwā.
Kin . . . .	Kin . . . .	Kin.
Nāng-lā . . . .	Nāng . . . .	Nāng.
Mā-lā . . . .	Mā . . . .	Mā
Pō . . . .	Pō . . . .	Pō.

English.	Ahom (Sibsagar).	Khāmtī (Lakhimpur).
82. Stand . . .	Khün . . .	Sau . . .
83. Die . . .	Tai . . .	Tai . . .
84. Give . . .	Haü . . .	Haü . . .
85. Run . . .	Lin (len)	Len . . .
86. Up . . .	Nō . . .	Kā-nü = <i>above, higher in place.</i>
87. Near . . .	Tai or klai	Tai . . .
88. Down . . .	Taü . . .	Tam = <i>low, near the ground</i>
89. Far . . .	Jau or shai	Kai . . .
90. Before . . .	Khāng-nā	Kā-nā = <i>previous in time,</i> Khang-nā = <i>before, in front or presence of.</i>
91. Behind . . .	Kā-lāng	Kā-lang . . .
92. Who . . .	Phraü . . .	Phaü . . .
93. What . . .	Kā-shāng	Kā-sang . . .
94. Why . . .	Bā . . .	Het-sang . . .
95. And . . .	Chām, ko, bā-ān, poi	Ko . . .
96. But . . .	Tü-bā, tū(to)-bā	Tō-nai-ū-ko . . .
97. If . . .	Shāng . . .	Made by a participle, and a negative particle.
98. Yes . . .	Khriu . . .	Chāü . . .
99. No . . .	Bū-khriu	N'chāü . . .
100. Alas . . .	Nik-chā	No word . . .
101. A father . . .	Po-lüng	Pō . . .
102. Of a father . . .	Po-lüng	Pō (after the governing noun). ~
103. To a father *	Ti-po-lüng	Pō-mai . . .
104. From a father . . .	Luk-po-lüng	Luk-pō . . .
105. Two fathers . . .	Shāng po	Shāng-pō . . .
106. Fathers . . .	Khau-po	Pō-khau (khau = <i>they, Personal Pronoun</i> ). ~
107. Of fathers . . .	Khau-po	Pō-khau . . .
108. To fathers . . .	Ti-khau-po	Pō-khau-mai . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Sān-sān . . . .	San . . . .	Luk-chan-chan.
Tai . . . .	Tai . . . .	Tai-kwā.
Haü . . . .	Haü . . . .	Haü-mä.
Len . . . .	Liñ (len) . . . .	Liñ (len).
Kāng-hau . . . .	Kān-hü . . . .	Kāng-hau.
Kaü . . . .	Ti-kaü . . . .	Kaü.
Ka-taü . . . .	Kān-taü . . . .	Kä-tau.
Kai . . . .	Kai . . . .	Kai.
Kān-nā . . . .	Ān-tāng . . . .	Kä-nä.
Kā-lāng . . . .	Kān-lāng . . . .	Kä-lang.
Faü . . . .	Phaü . . . .	Faiü.
Kā-sāng . . . .	Kä-sāng . . . .	Kä-sāng.
Lai-sāng . . . .	Hit (het)-sāng . . . .	Ī-sāng-nai.
Khün-kau . . . .	Khün-kau, khün-nāng-kau	Khün-kau.
Khün-kā-sāng . . . .	Chü-khün . . . .	Ū-luk-nān.
Sāng-nai . . . .	Sāng-bā . . . .	Sāng-maü.
Sau . . . .	Chaü, chaü-yo . . . .	Chau.
Nang-sau . . . .	Mä-chaü . . . .	Nüng-chaü.
Kau-yē . . . .	Ī-nu-tä-pün . . . .	Pin-sāng.
Pō-lüng . . . .	Pō-man kō lüng . . . .	Pō a-lüng.
Khāng pō-lüng . . . .	Pō-man kō lüng . . . .	Pō a-lüng.
Hāng pō-lüng-nai . . . .	Hāng pō-man kō lüng . . . .	Hāng pō a-lüng.
O-luk pō-lüng . . . .	Luk-ti pō-man . . . .	Lai pō a-lüng kān.
Sāng-pō . . . .	Pō-man sāng-kō . . . .	Pō sāng-kō.
Pō-khau . . . .	Pō-khau . . . .	Pō khau-sä.
Khāng pō-khau . . . .	Pō-man khau . . . .	Pō khau.
Hāng pō-khau-nai . . . .	Hāng pō-man khau . . . .	Hāng pō-man khau.

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
109. From fathers . .	Luk-khau-po . .	Luk-pō-khau . .
110. A daughter . .	Luk-ñüng-lüng . .	Lük-shau . .
111. Of a daughter . .	Luk-ñüng-lüng . .	Lük-shau . .
112. To a daughter . .	Ti-luk-ñüng-lüng . .	Lük-shau-mai . .
113. From a daughter . .	Luk-luk-ñüng-lüng . .	Luk-lük-shau . .
114. Two daughters . .	Shâng luk-ñüng . .	Lük-shau-shâng-tō (tō is numeral particle).
115. Daughters . .	Khau-luk-ñüng . .	Lük-shau-khau . .
116. Of daughters . .	Khau-luk-ñüng . .	Lük-shau-khau . .
117. To daughters . .	Ti-khau-luk-ñüng . .	Lük-shau-khau-mai . .
118. From daughters . .	Luk-khau-luk-ñüng . .	Luk-lük-shau-khau . .
119. A good man . .	Kün-di-phū-lüng . (Phū is the male sign).	Kön ni . .
120. Of a good man . .	Kün-di-phū-lüng . .	Kön ni . .
121. To a good man . .	Ti-kün-di-phū-lüng . .	Kön ni-mai . .
122. From a good man . .	Luk-kün-di-phū-lüng . .	Luk-kön ni . .
123. Two good men . .	Shâng kün-di . .	Kön ni-shâng-tō . .
124. Good men . .	Khau-kün-di . .	Kön ni-khau . .
125. Of good men . .	Khau-kün-di-mai . .	Kön ni-khau . .
126. To good men . .	Ti-khau-kün-di . .	Kön ni-khau-mai . .
127. From good men . .	Luk-khau-kün-di . .	Luk-kön ni-khau . .
128. A good woman . .	Kün-di-mi-lüng . .	Pâ-ying ni . .
129. A bad boy . .	Chā tū-ân-lüng . .	Tō-ân n'ni . .
130. Good women . .	Khau-kün-mi-di . .	Pâ-ying-khau ni . .
131. A bad girl . .	Chā nāng-lüng . .	Lük-pâ-ying n'ni . .
132. Good . .	Di . . . .	Ni . . . .
133. Better . .	Khüñ (khün)-di . .	See grammar . .
134. Best . .	Khüñ-di-tāng-nām . .	Ditto . .
135. High . .	Shung . . . .	Ditto . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Luk pō-khau-nai . .	Luk-tī pō-man khau . .	Lai-pü pō-man khau.
Luk-sau lüng . .	Luk pā jing kō lüng . .	Luk-sau kō-lüng.
Khāng-luk-sau lüng-nai . .	Luk-chau-man pā lüng mai . .	Luk-sau kō-lüng kān.
Hāng luk-sau-nai . .	Luk-chau pā lüng . .	Luk-sau ān-lüng kān.
O-lok luk-sau lüng . .	Luk-chau-man pā lüng mai . .	Lai luk-sau kō-lüng.
Sāng-sau . .	Luk-chau sāng-kō . .	Luk-sau sāng-kō.
Luk-sau-khau . .	Luk-chau khau . .	Luk-sau-man khau.
Luk-sau-khau-nai . .	Luk-chau-man khau . .	Luk-sau fung-nai khau.
Sā-hāng luk-sau-khau-nai . .	Luk-chau khau mai . .	Luk-sau-man khau-sā.
Lai-sau-khau-nai . .	Ti luk-chau khau mai . .	Lai luk-sau-man khau.
Kun nī lüng . .	Kun (kōn) nī fū lüng . .	Kun nī kō-lüng.
Khāng kun nī-nai . .	Luk-tī kōn nī fū lüng . .	Kun nī kō-lüng kān.
Hāng kun-nī . .	Hāng kōn nī fū lüng mai . .	Kun nī kō-a-lüng.
O-luk kun-nī . .	Luk-tī kōn nī fū lüng mai . .	Lai kun nī kō-lüng khūn kān.
Kun-nī sāng-kū . .	Kōn nī sāng-kō . .	Kun nī sāng-kō.
Kun nī-khau . .	Kōn nī khau . .	Kun nī ān-khau.
Sā kun nī-khan . .	Ān kōn nī khau . .	Kun nī khau-sā.
Sā-hāng kun nī-khau-nai . .	Ti kōn nī khau . .	Lai kun nī nai khau.
O-luk kun nī-khau . .	Luk kōn nī nā khau mai . .	Lai-pü kun nī a-nān khau-sā.
Pā-ying-an nī lüng . .	Pā jing kōn nī pā lüng . .	Pā-ying nī pa-lüng.
Luk mā-nī lüng . .	Luk-ān mā-nī kō lüng . .	Luk kō-lüng mā-nī.
Pā-ying nī-khau . .	Pā jing nī khau . .	Pā-ying nī a-nai khau.
Pā-ying-keng-yūk lüng . .	Luk-ān pā jing mā-nī kō lüng . .	Pā-ying iñ(en) kō-lüng mā-nī.
Nī . . . .	Nī . . . .	Nī.
Chā-ān-lüng-ni . .	Nī ān-tān . . . .	Nī-si a-nai ma-yāng.
Nī-siñ-yo . .	Nī ān-tān tāng lung . .	A-nai khiñ (khen) nī.
Song . . . .	Sung (song) . . . .	Sung (song).

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
136. Higher . . .	Khūn-shung . . .	See grammar . . .
137. Highest . . .	Khūn-shung-nām-nām . .	Ditto . . .
138. A horse . . .	Mā-thük-lüng . . .	No word . . .
139. A mare . . .	Mā-me-lüng . . .	Ditto . . .
140. Horses . . .	Khau-mā-thük . . .	Ditto . . .
141. Mares . . .	Khau-mā-me . . .	Ditto . . .
142. A bull . . .	Hū-thük-lüng . . .	Ngō-thük . . .
143. A cow . . .	Hū-me-lüng . . .	Ngō . . .
144. Bulls . . .	Khau-hū-thük . . .	Ngō-thük-khau (thük is the male suffix used for animals).
145. Cows . . .	Khau-hū-me . . .	Ngō-khau . . .
146. A dog . . .	Mā-thük-lüng . . .	Mā . . .
147. A bitch . . .	Mā-me-lüng . . .	Mā-mē (mē = female) . . .
148. Dogs . . .	Khau-mā-thük . . .	Mā-khau . . .
149. Bitches . . .	Khau-mā-me . . .	Mā-mē-khau . . .
150. A he goat . .	Pe-ngrā-thük-lüng . .	Pē-yā-thük . . .
151. A female goat . .	Pe-ngrā-me-lüng . .	Pē-yā . . .
152. Goats . . .	Khau-pe-ngrā . . .	Pē-yā-khau . . .
153. A male deer . .	Tū-ngrā-thük-lüng . .	Nū-thük . . .
154. A female deer . .	Tū-ngrā-me-lüng . .	Nū-mē . . .
155. Deer . . .	Khau-tū-ngrā . . .	Nū-khau . . .
156. I am . . .	Kau ū . . . .	Kau yang-ū . . .
157. Thou art . . .	Maū ū . . . .	Maū yang-ū . . .
158. He is . . .	Mān ū . . . .	Man yang-ū . . .
159. We are . . .	Rau ū . . . .	Tū yang-ū . . .
160. You are . . .	Shū ū . . . .	Shū yang-ū . . .
161. They are . . .	Mān-khau ū . . . .	Khau yang-ū . . .
162. I was . . .	Kau ū-jau . . . .	Same as present tense . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonīā (Sibsagar).
Nü-si-song . . .	Song-se än-nai . .	Nü-si song-ko song.
Song-tā-tē . . .	Song-lüm tāng lung . .	A-nai khen song.
Mā tū lüng . . .	Mā tū(tō) lüng . .	Mā-thük tū(tō)-lüng.
Mā-mē tū lüng . .	Mā tō-mē lüng . .	Mā-mē tō-lüng.
Mā-khau . . .	Mā nā-khau . .	Mā-thük nai-khau.
Mē-mā-khau . . .	Mā mē nā-khau . .	Mā-mē nai-khau.
Ū-thük . . .	Ngō tō lüng . .	Wū-thük tō-lüng.
Ū-mē lüng . . .	Ngō tō-mē lüng . .	Wū-mē tō-lüng.
Ū-thük-khau . . .	Ngō thük nā-khau . .	Wū-thük nai-khau.
Mē-ū-khau . . .	Ngō mē nā-khau . .	Wū-mē nai-khau.
Mā lüng . . .	Mā tō lüng . .	Mā-thük tō-lüng.
Mē-mā lüng . . .	Mā tō-mē lüng . .	Mā-mē tō-lüng.
Mā-khau . . .	Mā thük nā-khau . .	Mā-thük nai-khau.
Fung mē-mā . . .	Mā mē nā-khau . .	Mā-mē nai-khau.
Peng-ñā-thük lüng . .	Pe-jā thük lüng . .	Pē-yā-thük tō-lüng.
Peng-ñā-mē lüng . .	Pe-jā tō-mē lüng . .	Pē-yā-mē tō-lüng.
Peng-ñā-khau . . .	Pe-jā nā-khau . .	Pē-yā nai-khau.
Ngi-thük lüng . .	Nü thük lüng . .	Nü tō-thük.
Mē-ngi lüng . . .	Nü tō-mē lüng . .	Nü tō-mē.
Ngi . . .	Nü . . .	Nü.
Kau pin . . .	Kau chaü . . .	Kau yāng.
Maü pin . . .	Maü chaü . . .	Maü yāng.
Man chau . . .	Man chaü . . .	Man yāng.
Hau pin . . .	Hau chaü . . .	Hau yāng.
Sū pin . . .	Sū chaü . . .	Sū-ko yāng.
Khau chau . . .	Khau chaü . . .	Khau-ko yāng.
Kau yāng-nai . . .	Kau jāng-wai . . .	Kau yāng.

English.	Ahom (Sibsagar).	Khāmtī (Lakhimpur).
163. Thou wast . . .	Maü ū-jau . . .	<i>Same as present tense</i> .
164. He was . . .	Mān ū-jau . . .	<i>Ditto</i> .
165. We were . . .	Rau ū-jau . . .	<i>Ditto</i> .
166. You were . . .	Shü ū-jau . . .	<i>Ditto</i> .
167. They were . . .	Mān-khau ū-jau . . .	<i>Ditto</i> .
168. Be . . .	Ñāng or ū . . .	Chāü . . .
169. To be . . .	Ñāng or ū . . .	<i>Ditto</i> . . .
170. Being . . .	Ñāng-shi or ū-shi . . .	<i>Made with</i> { ni shi a parti- kau-mai pi cle. me pō-tā, beat. }
171. Having been . . .	Ñāng-shi or ū-shi . . .	<i>Ditto</i> . . .
172. I may be . . .	Kau pin-ū ( <i>can be</i> ) . . .	<i>Ditto</i> . . .
* 173. I shall be . . .	Kau ti-ū . . .	<i>Ditto</i> . . .
174. I should be . . .	Kau ū-ti-koi . . .	<i>Ditto</i> . . .
175. Beat . . .	Po . . .	Pō . . .
176. To beat . . .	Po . . .	Pō . . .
177. Beating . . .	Po-shi . . .	Pō-shi . . .
178. Having beaten . . .	Po-shi . . .	Pō-shi . . .
179. I beat . . .	Kau po . . .	Kau pō-ū . . .
180. Thou beatest . . .	Maü po . . .	Maü pō-ū . . .
181. He beats . . .	Mān po . . .	Man pō-ū . . .
182. We beat . . .	Rau po . . .	Tū pō-ū . . .
183. You beat . . .	Shü po . . .	Shü pō-ū . . .
184. They beat . . .	Mān-khau po . . .	Khau pō-ū . . .
185. I beat ( <i>Past Tense</i> ) . . .	Kau po-jau . . .	Kau pō-kā or pō-mā . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Maü po-jau . . .	Maü pō-kā or pō-mā . . .
187. He beat ( <i>Past Tense</i> ) . . .	Mān po-jau . . .	Man pō-kā or pō-mā . . .
188. We beat ( <i>Past Tense</i> ) . . .	Rau po-jau . . .	Tū pō-kā or pō-mā . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Maü yāng . . .	Maü jäng-wai . . .	Maü-ko yāng.
Man yāng . . .	Man jäng-wai . . .	Man-ko yāng.
Hau yāng-sā . . .	Hau jäng-wai . . .	Hau-ko yāng.
Fung-sū yāng . .	Sū jäng-wai . . .	Sū-ko yāng.
Fung-khau yāng . .	Khau jäng-wai . . .	Khau-ko yāng.
Chau . . . .	Pin (pen) . . . .	Chaü.
Hāng chau . . .	Tak pen . . . .	Haü pin ( <i>cause to be</i> ).
Man-yo . . . .	Pen . . . . .	Mü pin nai.
Yāng . . . .	Pen-se . . . . .	Pen-ho.
Kau pē-pin . . .	Kau tā pe pen . . .	Kau tā pē pin.
Kau ti-pin-sā . .	Kau tak pen . . .	Kau tā pin.
Kau pin-ni-yo . .	Kau tak-nai pen . . .	Kau haü pin-sā.
Pō-lā . . . .	Po . . . . .	Pō.
Hāng pō . . .	Tak-po . . . . .	Tā pō.
Pō-si-ū . . . .	Po-se . . . . .	Mü pō nai.
Pō-yau . . . .	Po-se . . . . .	Pō-yau.
Kau ti-pō . . .	Kau po . . . . .	Kau pō.
Maü pō-lā . . .	Maü po . . . . .	Maü pō.
Man pō-yo . . .	Man po . . . . .	Man pō.
Hau ti-pō . . .	Hau po . . . . .	Hau pō.
Sū pō-lā . . .	Sū po . . . . .	Sū pō.
Khau pō-yo . . .	Khau po . . . . .	Khau pō.
Kau pō-kā-yau . .	Kau po-kā . . . . .	Kau pō-yau.
Maü pō-kā-nai . .	Maü po-kā . . . . .	Maü pō-yau.
Man mō-pō . . .	Man po-kā . . . . .	Man pō-yau.
Hau pō-kā-yau . .	Hau po-kā . . . . .	Hau pō-yau.

English.	Ahom (Sibsagar).	Khāmtī (Lakhimpur).
189. You beat ( <i>Past Tense</i> )	Shü po-jau . . .	Shü pō-kā or pō-mā . .
190. They beat ( <i>Past Tense</i> )	Khau po-jau . . .	Khau pō-kā or pō-mā .
191. I am beating . . .	Kau po-ū . . .	Kau pō-shi-ū . .
192. I was beating . . .	Kau po-ū-jau . . .	<i>Ditto</i> . .
193. I had beaten . . .	Kau po-jau-o . . .	Kau pō-kā-yau . .
194. I may beat . . .	Kau pin-po ( <i>can beat</i> ) .	<i>Cannot be expressed</i> .
195. I shall beat . . .	Kau ti-po . . .	Kau tī-pō . .
196. Thou wilt beat . . .	Maü ti-po . . .	Maü tī-pō . .
197. He will beat . . .	Mān ti-po . . .	Man tī-pō . .
198. We shall beat . . .	Rau ti-po . . .	Tū tī-pō . .
199. You will beat . . .	Shü ti-po . . .	Shü tī-pō . .
200. They will beat . . .	Khau ti-po . . .	Khau tī-pō . .
201. I should beat . . .	Kau ti-po-jau . . .	Kau tī-pō . .
202. I am beaten . . .	Kau-mai po-ū ( <i>mai is used in the passive voice when the agent itself is an object</i> ). .	<i>Cannot be given</i> .
203..I was beaten . . .	Kau-mai po-jau . . .	<i>Ditto</i> .
204. I shall be beaten . . .	Kau-mai tī-po-ū . . .	<i>Ditto</i> .
205. I go . . .	Kau pai or kau-ko pai . . .	Kau kā-ū . .
206. Thou goest . . .	Maü pai . . .	Maü kā-ū . .
207. He goes . . .	Mān pai . . .	Man kā-ū . .
208. We go . . .	Rau pai . . .	Tū kā-ū . .
209. You go . . .	Shü pai . . .	Shü kā-ū . .
210. They go . . .	Khau pai . . .	Khau kā-ū . .
211. I went . . .	Kau pai-kā . . .	Kau kā-kā . .
212. Thou wentest . . .	Maü pai-kā . . .	Maü kā-kā . .
213. He went . . .	Mān pai-kā . . .	Man kā-kā . .
214. We went . . .	Rau pai-kā . . .	Tū kā-kā . .
215. You went . . .	Shü pai-kā . . .	Shü kā-kā . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Fung-sū pō-kā-nai . .	Sū po-kā . . .	Sū pō-yau.
Khau pō-kā-nai . .	Khau po-kā . . .	Khau pō-yau.
Kau pō-yo . . .	Kau po-ū . . .	Kau pō-sī ū.
Kau pō-sī-ū . . .	Kau po-se-ū . . .	Kau pō-sī ū-ho.
Kau pō-mā . . .	Kau po-kā . . .	Kau pō-wai.
Kau pē-pō . . .	Kau pe-po . . .	Kau ti-pē-pō.
Kau tī-pō . . .	Kau tak po or tā po .	Kau tā-pō.
Maü pō-lā . . .	Maü tā po . . .	Maü tī-pō.
Man tī-pō . . .	Man tā po . . .	Man tī-pō.
Hau-ko-tī-pō . . .	Hau tā po . . .	Hau tī-pō.
Sū pō-lā . . .	Sū tā po . . .	Sū tī-pō.
Muk-khau tī-pō . .	Khau tā po . . .	Khau tī-pō.
Kau khan-pō . . .	Kau haü-nai-po . .	Kau haü-nai pō.
Hāng kau pō-yo . .	Kau kin khān ( <i>I eat stripes</i> )	Pō hāng-kau.
Pō kau . . .	Kau kin khān kā . .	Hāng-kau pō-kwā.
Kau-mai tī-pō . . .	Kau tak kin khān . .	Tā-pō hāng-kau.
Kau pai . . .	Kau pai . . .	Kau pai.
Maü pai . . .	Maü pai . . .	Maü pai.
Man kā-yo . . .	Man pai . . .	Man pai.
Hau kā-tī-kā-yo . .	Hau kā . . .	Hau pai.
Sū kā-lā . . .	Sū kā . . .	Sū pai.
Khau pai-yo . . .	Khau kā . . .	Khau pai.
Kau pai-mā . . .	Kau pai-ū . . .	Kau pai-kwā.
Maü-ko pai-mā . . .	Maü pai-ū . . .	Maü pai-kwā.
Man pai-mā . . .	Man pai-ū . . .	Man pai-kwā.
Hau-ko kā-mā . . .	Hau kā-wai . . .	Hau pai-kwā.
Sū-ko kā-mā . . .	Sū kā-wai . . .	Sū pai-kwā.

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
216. They went . . .	Khau pai-kā . . .	Khau kā-kā . . .
217. Go . . . .	Pai or phrai . . .	Kā-tā . . . .
218. Going . . . .	Pai-shi . . . .	Kā-shi . . . .
219. Gone . . . .	Pai-shi-o . . . .	Kā-kā-yau . . . .
220. What is your name? . 1 2 3 4	Maü chü kā-shāng ū? 3 4 1 2 ?	Chü maü wā hū? Name your say what?
221. How old is this horse? 1 2 3 4 5	Ī-ū mā ki-thau ū? 4 5 1 2 3 ?	Mā ā-nai ī-shūk khā-laü? Horse this age how-many?
222. How far is it from here to Kashmir? 1 2 3 4 5 6 7 8	Ti-nai luk-tām Kāshmir ki- shai ū? (to here from Kashmir).	Lūk-mai mūng Kashmir khā-laü kai? (mūng = country).
223. How many sons are there in your father's house? 1 2 3 4 5 6 7 8 9	Po maü rūn ki-chām luk- mān ū-koi?	Hün pō maü mai House father yours in lūk-chai khā-laü yang-ū? sons how-many are?
224. I have walked a long way to-day. 1 2 3 4 5 6	Mü-nai kau phrai shai-ni jau-koi.	Kau mā-nai kai lōng I to-day far way phai-kā. walked.
225. The son of my uncle is married to his sister. 1 2 3 4 5 6 7 8	Luk-mān kau au-chau ū mī nāng-shaü mān.	Lūk-chai pō-au kau Son uncle mine lūk-pā-ying mai au- sister his take- mē-kā. female-did.
226. In the house is the saddle of the white horse. 1 2 3 4 4 5 6	Ī-ū ān phük mā nāng khau rūn (ī-ū = this).	No word for saddle.
227. Put the saddle upon his back. 1 2 3 4 5	Ī-ū ān bai-shi nō lāng mān (shi = sign of imperative).	
228. I have beaten his son with many stripes. 1 2 3 4 5 6 7 8	Kau po mān luk tāng khān koi.	Lūk-chai man kau nam-nam Son his I much pō-kā. beat.
229. He is grazing cattle on the top of the hill. 1 2 3 4 5 6 7	Mān pā-ē khau-ling nū doi	No word for grazing cattle.
230. He is sitting on a horse under that tree. 1 2 3 4 5 6 7 8 9	Mān nāng-ū nō mā-lüng kā- taü ā-nān tun.	.....
231. His brother is taller than his sister. 1 2 3 4 5 6 7	Mān nāng-mān khūn-shung ū luk mān nāng-nüng.	Pi man shūng lūm-shi Brother his taller than pī-shau man. sister his.
232. The price of that is two rupees and a half. 1 2 3 4 5 6 7 8	Ā-nān khān trā-shāng-tāk poi phā-khrung-klāng ū. (Trā=silver, trā-shāng-tāk = two-silver-tōlas, i.e. rupees).	Kā ā-nan shāng trā. Price that two rupees. (I forget what word is for 8 annas.)

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsager).
Khau-ko pai . . .	Khau kā-wai . . .	Khau pai-kwā.
Pai . . . .	Kā . . . .	Pai.
Kā-si-ū . . . .	Mü pai-kā . . . .	Pai-ho..
Pai-mā . . . .	Pai kwā . . . .	Pai-kwā.
Chü maü sāng ? . .	Chü maü kā-sāng . .	Maü chü sāng ?
Mā nai ā-sāk khā-laü lüng ?	Mä nai thun kī pī . .	Mä a-nai kī pī koi ?
Luk-ti-nai Kashmir-nai kai khā-laü lüng ?	Luk-thai Kashmir kai khā laü.	Ü-luk.ti nai Kasmir kai khā naü lüng ?
Hün pō maü luk-chai khā-laü yāng ?	Hün pō maü luk khā laü jāng.	Hün pō maü khau luk.chai kī kō yāng ?
Mā-nāi kau ü-luk ti-kai fai-mā.	Kau mā-nai fai-mā khun tāng kai.	Kau mā-nai lē-kai mā-yau.
Hāng nāng-sau au-mā hāng-luk pō au lüng-mā.	Tāng luk au kai lüy nāng shau man pēn hün-kā.	Luk au kau au-lung nāng-sau man mā.
Ān mā fük nai ti hün yang-nā.	Ān mā fük nai jāng ti hün	Hün a-nān tyap (tep) mā fük yāng.
Ti-lāng mun (sic) saü ān .	Ti lāng man ān fok-tā .	Nü-pē lāng man saü tāng tep man
Hāng luk mun (sic) kau pō hei nai.	Kau hāng luk-chai man po kā nām nām.	Hāng luk-chai man kī lai hei-ko kau pō.
Man ti nü-nai ling ū .	Man paü ngō ti chik nai .	Man pai ling pē-yā bū ti-nü noi ān.
Ti-kā-tāü tun-mai man khi mā-nō chung-nai.	Man mā ān ū kan tāü tōn mai nai kan-nü mā mai nāng se ū.	Man kī mā ū tāü tun-mai nāng-shi ū.
Nāng-chai mun (sic) nü pī-sau nai song.	Pi-chai man song se nāng shau man.	Hāng nāng-chai man hāng nāng-sau man sung (song) mē.
Khān man sāng trā thuli .	Kā man sāng trā pai sik lüng.	Kā man sāng tra thu.ll.

English.	Ahom (Sibsagar).	Khāmtī (Lakhimpur).
233. My father lives in that small house.	2 1 3 4 5 Po kau jū khau ā-nān rūn 6 7 noi.	Hün ān ā-nan mai House small that in pō kau ū. father my resides.
234. Give this rupee to him.	1 2 3 4 5 Haü mān i-ū trā . .	Trā an-nai man mai haü-tā Rupee this him to give.
235. Take those rupees from him.	1 2 3 4 Aü khau-trā luk-tām mān . 5	Trā-khau ā-nan lük man-mai Rupees those from him au-tā. take.
236. Beat him well and bind him with ropes.	1 2 3 4 Mān po-shi chām khāt-bai- 5 6 7 8 shī tāng shai.	Man-mai nl-nl-shi pō-shi au Him well beating with shai phük-tā. ropes bind.
237. Draw water from the well.	1 2 3 4 Tit (tet) nām shi luk nām- 5 khrūm. (Nām-khrūm = well, tank).	Lük nam-mō-mai nam From well water au-mā-tā. bring.
238. Walk before me.	1 2 3 Pai ān kau-mai. . .	Khāng-nā kau-mai phai-tā. Before me walk.
239. Whose boy comes behind you?	1 2 3 4 Lik-khā phraü mā läng maü 5	Kälang maü tō-ān phäü Behind you boy whose mā-kä. came.
240. From whom did you buy that?	1 2 3 4 5 Luk-phraü maü khān-shü ū- 6 6 nün aü.	Ā-nan lük phäü-mai shü kai ? That from whom buy ? (Kai is an interrogative particle).
241. From a shopkeeper of the village.	1 2 3 4 Luk kät-kim(kem) lüng 5 4 bün chām.	Lük mān chau-kat-mai. From village shopkeeper.

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Ti-hün ân nan pō kau yāng	Pō kau ū hün ân ə-nan .	Pō kau ū ti hün iñ (en).
Häng man ngün nan häü-lä.	Ngün trā nai häü häng man.	Ngün trā ə-nän häü häng man.
Ngün khau au kā-tī man .	Luk-tī man ngün fung nai au-tā.	Ü-luk-tī nän ngün ə-nän au.
Häng man teñ ni-ni-si au sai fuk-lä.	Po-tā häng man nī nī khün-nang-kau au chük fuk-tā.	Häng man pō nī-nī au chük fuk (fok).
Luk nām-mō nān nām tāk-lä.	Luk-tī nam-mō nam tāk-tā	Nām mo nai tāk-mä.
Ân-nā kau lē-lä . .	Khäng-nā kau fai-tāng kā	Ân-tāng ân-tāng kau pai.
Käng-läng maü luk faü mā	Luk faü nai mā kan läng maü.	Kan läng maü luk faü mā ?
Maü sū mā-tī faü-nē .	À-nan maü shū kā luk-tī faü.	Maü sū-mä tī-faü ?
Sân-pō kā-tī mān-lüng .	Man mai luk-tī pā-tāng ohe mai.	Sū-mä tī-kat mān ə-nän.